

THE  
CHRISTIANS  
FREEDOME,

Wherein is fully expressed the  
Doctrin of CHRISTIAN  
LIBERTIE.

*By the R<sup>t</sup>. Reuerend Father in God,*  
GEORGE DOWNEHAM,  
*Doctör of Diuinity and*  
*L<sup>d</sup>. B<sup>p</sup>. of Derry.*  
THE SECOND EDITION,



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THE

RELIGIOUS

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✓ Doctor of Divinity and

L. B. of Divinity

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At Dover, M.D.C. XXX.



TO THE GODLY  
AND  
CHRISTIAN READER

GRACE MERCY AND PEACE.

**G**odlines and Christianity  
are the sure Grounds of  
Salvation. I haue here in  
this treatise following gi-  
uen thee the true Patterne  
of a godly life which I desire thee to per-  
use daily, to practise faithfully, and hold  
on constantly, and thou shalt bee sure to  
haue blessings in this world and euera-  
sting happinesse in the Kingdome of Hea-  
uen. When thou hast attained to liue well  
and feele the comfort of godlines in thy  
heart, then be sure to set downe thy reso-  
lution neuer to fall into the snare of un-  
godlines any more.

To the Reader.

1 Thel. 6.

Be sure not to faint in well-doing, be-  
cause the reward is not promised to him  
that doth but to him that continueth to  
doe. A threefold blessing of God, upon  
those which seeke him by promise hee  
will awake ynto them, and for those  
which pray vnto him, He will make the  
righteousnesse of their habitation pros-  
perous. And to those which are pure and  
vpright, Hee will make their latter end  
increase exceedingly: Yea though their  
beginning be but small.

But deferre not, put not of thy amend-  
ment from time to time least thou art  
sorry for thy mispent leud life when  
thou shalt not haue time to repent. There-  
fore know o man whatsoeuer thou art, that  
Godliness will crowne thee with honor  
and glory and furnish thee with true  
godlinesse and perfect felicity and exalt  
thee vnto the Heauens and co-vntie thee  
and thy soule with God.

Dr. Preston,  
Greenham.  
Perkins,  
Rogers,  
Bolton.

The many excellent treatises and lar-  
ger discourses concerning the power of  
Godlinesse, which it hath pleased the Lord  
of glory to furnish his Church withall in  
these last dayes; as they haue made good  
the

the faithfulness of our God vnto vs of  
this Church of England, so if they shall  
not bee a witnesse against vs, they doe ne-  
cessarily require the right vse thereof;  
that wee bee transformed into the same im-  
mage from glory to glory. And therefore  
howsoeuer it may seeme both needlesse and  
preiudiciall as yet so many graue, and ex-  
perimentall rules concerning sanctification  
as to adde any more in this kind: yet seeing  
it hath pleased God to direct mee to  
further labour herein, weigh with mee I  
pray thee in equity these reasons thereof.

1. I doe hereby professe my thankfull-  
nesse vnto God for those excellent labours  
of his Saints that now rest from their la-  
bours and their fruites follow them.

2. I would haue thee know that I am  
not ashamed of this foolishnesse of preach-  
ing and practicke Diuinity, which is such  
a mistery to the world, and stumbling  
blocke vnto the wisdom thereof.

3. Howsoeuer I doe professe that I am  
not able to attaine such perfection, as I  
haue herein conceined, yet I would haue  
thee know farther, that I would rather  
haue a rule to condemne sinne in the flesh,

To the Reader.

and so confound the old man, that thereby the new man may follow hard after the marke, then not to give testimony to that light which hath shined so graciously vnto me, or to conceale my iudgement, though it may condemne the practise.

4. May it please thee to consider with me; Can a man walke in the Sunne, and not bee warme, and where two lye together, will there not bee heats? and can the light bee hidden; nay, ought it to bee hidden?

5. Can we doe lesse in these dayes then convince a prophane world?

6. Can we doe better then strengthen that which is ready to die?

7. Shall not Gods remembrances renew their strength, when the Diuels Instruments doe so rage with all licentiousnesse?

8. Doe wee not iustify the Good by seeking out their wages?

9. Should we not discourage the wicked by making a good profession?

10. Owe wee not duety to our Mother?

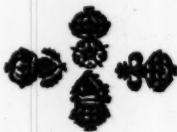
11. Shall not this redound to the Glo-

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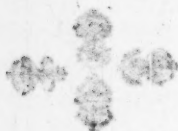
To the Reader.

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ry of God. Let this content thee: and prouoke thee to make vse of these labours, and the Lord giue thee vnderstanding in all things: that thou mayest trie the Spirits, and hereby thine owne, whether thou art in the faith or no, and so for euer maiest follow the true Shepheard. Now vnto him that is able to keepe you from falling, and to preserue you faultlesse before the presence of his glory with exceeding ioy I hartily commend you desiring that this weake labour may bee carefully read, and diligently practised, that so your soules may be eternally saued in that great and dreadfull day of his visitation.



of God. For the content thereof  
 make thee to make use of these labours  
 the Lord give thee understanding in all  
 things: that thou mayest trye the spirit  
 and hereby thou shalt knowe whether thou art  
 in the faith or no, and so for ever mayest  
 follow the true shepherde from unto him  
 that is able to keepe you from falling, and  
 to preserve you faultlesse before the  
 throne of his glory which exceeding joy  
 and fully contentment you shall have  
 when labour may be easily ended, and  
 diligently practised, that to your souls  
 may be eternally saved in that great and  
 precious day of resurrection.



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# THE DOCTRINE OF CHRISTIAN LIBERTIE.

IOHN 8. 36.

*If therefore the Sonne shall make you free,  
you shall be free indeed.*

**T**HESSE words are a con- <sup>5. Self. 1.</sup> <sup>The context.</sup> clusion of the verses go-  
ing before. For whereas  
our Sauour CHRIST  
hauing promised some of  
the hearers, who, <sup>a Vers. 34.</sup> whiles he was yet  
speaking of his person and office, began  
to beleeue in him, that if they did ap-  
proue themselues to be his <sup>b Vers. 31.</sup> true disci-  
ples, by their perseuerance and con-  
stant abiding in his word, they <sup>c Verse. 33.</sup> should  
*know the truth*, (that is he would more  
fully manifest himselfe vnto them, as  
B he

*Ioh. 14. 6. 21.**d. Verf. 33.*

he speaketh Ioh. 14. 21.) and this *truth*,  
 (which is himselfe, Ioh. 14. 6. *should*  
*make them free*; the captious Iewes (pre-  
 tending that they vnderstood him as  
 speaking of a corporall or ciuill libertie)  
<sup>d</sup>cauilled at this promise, which indeed  
 did not belong vnto them, as if hee had  
 offered them great indignitie, by pro-  
 mising them libertie, to presuppose  
 their seruitude; alleaging that they were  
 alreadie free, and therefore scorned his  
 promised libertie, which they needed  
 not, being neither seruants by nature or  
 birth, for they *were Abrahams seed*, nor  
 yet by their fortune or personall condi-  
 tion, for they *neuer serued any*. Our Sa-  
 uour therefore, both to refute their  
 cauill, and also to iustifie his promise,  
 proueth these foure things vnto  
 them: 1. That they were seruants.  
 2. That they had great need to bee  
 made free. 3. That this freedome  
 must come by him. 4. That being  
 freed by him, they should bee free in-  
 deed.

*e. Verf. 34.*

The first he proueth thus: \* *whoso-  
 uer committeth sinne*, that is, in whom-  
 soeuer



soeuer sinne raigneth, *he is the seruant of sinne*; but such he insinuateth they were, yea such are all men <sup>f</sup> by nature, vntill they be ingrafted into Christ by faith, <sup>f Tit. 3. 3.</sup> and reneued by the holy Ghost; and therefore hee would haue them to conclude, that for all their bragges, they were the miserable seruants of sinne, and consequentlie the slaues of Satan &, sub- <sup>g 1. Iob. 3. 8.</sup> iect to the curse of the law, and to eternall damnation.

2 That they had great need to bee made free; hee sheweth both by the inconuenience of their seruitude; for being <sup>h</sup> seruants; and not sons, howsoeuer <sup>h Vers. 35.</sup> now they had a place in the house of God, as *Ismael* <sup>i Gen. 21. 10.</sup> had; yet the time should come, that they should bee cast out; ) and also by the benefit which should accompanie their freedome, that being made the *sonnes* of God, they should as heires of eternall life, *abide*, not only to the end of their daies in the Church militant ( which is the house of God <sup>Tim. 3. 15.</sup> vpon earth ) but also for euer in the Church triumphant, which is Gods <sup>k Iob. 14. 1.</sup> house in heauen.

B 2

3. That

1 Iob. 1. 12.

Gal. 3. 26.

m Rom. 8. 17.

Gal. 4. 7.

3. That the faithfull attaine to this freedome by adoption in Christ. For, to *so<sup>l</sup> many as receiue him by faith, hee hath giuenthis liberty or power to be the sonnes of God.* And, *m if sonnes, then also heires.* This assertion is presupposed in this place, as being the hypothesis wherupon this inference is grounded. Those that be the sonnes of God, abide in the house of God for euer; therefore if the Sonne shall make you free, &c. presupposing that men attaine to the freedome of Gods sonnes, by the benefit of Christ, the onely begotten Sonne of God.

Wherupon, as I said, is inferred the fourth thing, which is my text; *If the Sonne therefore shall make you free, you shall be free indeed.*

As if hee had said: you haue no cause to cauil at the promise of libertie, which I make to all them which truly beleue in me. For I tell you vpon my word, which is Amen (that is, true and infalible) that both you, and all men by nature, though the seed of *Abraham* (as you are), though liuing (as you do) in the visibible Church of God, are the very

very seruants of sinne ; that being seruants and not sonnes , they must not looke to inherite <sup>n</sup> with the sons of the promise, or to abide in the house for euer ; but when the time of separation commeth , they shall as <sup>o</sup> chaffe , be seuered from the wheate ; as tares , from the corne ; as goates , from the sheepe ; as <sup>p</sup> Hagar and Ismael , from Isaak the sonne of the promise. Therefore , though your pride will not suffer you to see and acknowledge thus much ; yet certainly great need haue you to bee made free ; that of the seruants of sinne , you may become the sons of God. But you , who are ( as all <sup>q</sup> men by nature are ) the children of wrath , cannot possible bee the sons of God , except you belecue in me , who am the only begotten Son of God ; that I may by the grace of adoption communicate that vnto you , which I my selfe am by nature and eternall generation. So shall you , of the seruants of sinne , sons of Satan , and heires of Hell and damnation , be made the sons of God , heires of eternall life , citizens and free denizens of the kingdome of hea-

<sup>n</sup> Galatb. 4. 28

<sup>o</sup> Matth. 3. 12

13. 30. 25. 33

<sup>p</sup> Gen. 21. 10.

Galatb. 4. 30.

<sup>q</sup> Ephes. 2. 3.

uen. Whereas now therefore you are miserable seruants , notwithstanding your corporall and carnall libertie , whereof you vaunt , which is not a true libertie , but a voluntarie seruice of sin : if you shall beleue in me , and approue your selues to be my true disciples , by abiding in my words ; I , who am the truth , will make you free , not with a counterfeit or imaginary freedome , such as is your libertie , but with a true and spirituall freedome , which is the gracious , and the glorious libertie of the sons of God.

Thus haue you heard the context , or coherence of these words with the former , ( whereunto wee are referred by this word of inference , *therefore* ) wherein diuers things might profitablie bee obserued , but that the text calleth me vnto it , as containing matter of greatest importance.

§. *Self. 2.*

*The text.*

*The argument  
whereof is  
Christian li-  
bertie.*

*1 Rom. 14. 16.*

For Christian libertie , which is the argument of my text , is , as the Apostle saith , *ἡ ἀγαθή* the verie good of Christians ; which Christ our Sauour , taking vpon him the forme of a seruant , hath

hath purchased with his owne most  
 precious blood; which is the benefit of <sup>f 1. Pet. 1. 18.</sup>  
 the Messias, whereunto wee are called  
 ⁊ Galath. 5. 13. which hee hath promi- <sup>t Gal. 5. 13.</sup>  
 sed as a reward to his true disciples ⁊ <sup>u Iohn. 8. 32.</sup>  
 vers. 32. which as himselfe came to  
 preach ⁊, Luk. 4. 18. so doth he send <sup>x Luke. 4. 18.</sup>  
 vs his Embassadours to the same end,  
 viz. to preach the Gospell, which is  
 the *law of libertie*, and the doctrine of <sup>y Iames. 1. 25.</sup>  
 redemption and freedome by him: that <sup>z. 12.</sup>  
 by our Ministerie ⁊ men may be brought <sup>z Añ. 26. 18.</sup>  
 out of spirituall bondage, vnto the liber-  
 tie of Gods children. The consideration  
 whereof, as it bindeth me with all re-  
 uerent care and intention of mind, to in-  
 treat of this argument; so ought it to  
 moue you to heare the same with great  
 diligence and attention. And the rather,  
 not only because among vs, who pro-  
 fesse the Gospell, many do not know  
 the Christian libertie, and more do  
 abuse it to their owne perdition; but also  
 because the Papists are both enemies of  
 the liberty it self, endeauouring by their  
 Antichristian doctrine, to bereaue vs of  
 the chiefe parts thereof, and also mali-

cious slanderers of the most Christian & cōfortable doctrine of our Churches concerning the same.

*The explication  
of the text.*

But to come to the words of my text, the summe and effect whereof is this: that *Christ the Sonne of God, is the author of true libertie, to all those that truly beleeue in him.* For the explication whereof, wee are first to speake of this libertie in generall, and afterwards to descend vnto the particulars. In the generall doctrine wee are to consider these foure things. 1. What it is, and wherein generally it doth consist, 2. Who is the author of this libertie, which in the text is expressed to bee the onely begotten Sonne of God. 3. The subiect or the parties on whom this libertie is conferred, which is plainly gathered out of the context or inference of these words vpon the former, to bee all the sonnes of God by adoption, 4. The generall property of this liberty, that it is not a counterfeit or imaginary, but a true liberty, Of all which points, I will speake very briefly.

*The generall  
doctrine of  
Christian li-  
bertie.*

As touching the first: for as much as  
Logicians

Logicians teach, \* that the definition of the speciall, is to bee fetched from the distribution of the generall; for which cause, the<sup>b</sup> diuine Philosopher calleth a distribution βασιλικον λόγον, as being the ready, and as it were the Kings way to a definition: wee will therefore take a suruey of the diuers sorts of liberty. For there is an outward or externall liberty, and there is an inward or internall liberty, The former, is the liberty of the outward man from externall or bodily seruitude; which may be called the corporall or ciuill liberty. Of this our Sauour speaketh not, though the Iewes would seeme so to vnderstand him; but of the internall, which may well stand with the outward or ciuill bondage. For as our Sauour Christ noted them, \* though outwardly free, to bee in spirituall bondage; so contrariwise, those who in respect of the inner man are free, may notwithstanding bee subiect to the external or ciuill seruitude; which nothing impeacheth or impaireth the liberty of the soule and conscience before God. In which regard the Apostle saith;

S. Sect. 3.

The definition of Christian libertie.

a Arist. Post-

er. 1. 14.

b Plato in Sophista.

c Iohn. 8. 33.

34.

d 1. Cor. 7. 21. saith; *Hee that is called in the Lord, being a seruant, is the Lords freeman.* So that the liberty whereof we speake, is a liberty of the soule, or inner man. Wicked therefore is the doctrine of the Anabaptists, who therby exempt themselves from all subiection to the ciuill Magistrate, vnder pretence of Christian liberty. I call their doctrine wicked, because 1. Pet. 2. 16. cause the Apostle *Peter* saith; that they who vnder pretence of Christian liberty deny obedience to the Magistrate in lawfull things, doe vse their liberty for a cloake to couer their wickednesse.

Againe, the inward liberty is either a carnall, or spirituall libertie. The carnall libertie is that, whereby the soule of man is free from righteousness; which indeed is a voluntary seruice of sin. For when men be free from righteousness, they are seruants of sinne, and contrariwise; as the Apostle<sup>e</sup> sheweth. But our Sauour speaketh of a liberty, which, as it freeth men from the seruitude of sinne, and all the spirituall yokes of bondage; which accompany the same; so it maketh them the seruants  
of

f Rom. 6. 20.



of righteousness. For whē we are <sup>g</sup>made free from sinne, we are made the servants of righteousness. Wherefore, as in respect of the former, we say with the Apostle; Hee that is called, being a servant, is the freeman of Christ: so in respect of this latter, <sup>h</sup>he that is called being free, is the servant of Christ. Diuellish therefore is the Doctrine of the Libertines, who vnder pretence of Christian liberty, discharge Christians from all obedience to the law of God, setting them free to do whatsoeuer themselues thinke good. And such is the slander of the Papists, laying that doctrine to our charge, who notwithstanding are further from it then themselues. For by the Popes indulgences and pardons, and the Priests absolutions, setting men free from sinne for small, and oft times for ridiculous penances, what doe they else but teach men to make but a sport of sinne? Of such Libertines the Apostle Peter <sup>i</sup> speaketh, that whilest they promise liberty to others, themselues are the servants of corruption.

<sup>g</sup> Rom. 6. 18.

<sup>h</sup> 1. Cor. 7. 22.

<sup>i</sup> 2. Pet. 2. 19.

It remaineth therefore, that Christian liberty

liberty is a spirituall liberty, freeing the true Christian from the seruitude of sinne, and from all other yokes of spirituall bondage, wherewith sinne had intangled vs.

Neither is Christian liberty onely priuatiue, as being a freedome and immunity from bondage; as though this were all, that by it we are not seruants; but as appeareth by this Scripture, it is also positieue, as being a liberty, power, right, and interest to the priuileges of Gods children, who are also heires of God, and coheires with Christ. For when hee had said that seruants abide not in the house for euer, but that such as bee sonnes, abide in the house of God for euer, hee inferreth, If therefore the sonne shall make you free, you shall bee free indeed. Giuing vs to vnderstand, that those whom hee freeth, hee doth not onely make them not seruants, *viz.* of sinne, but also sonnes and heires of God, and citizens of heauen. Euen as they who are made freemen of London, or any other terrestriall Citie, are not only exempted from being seruants  
or

or apprentices ; but also are indowed with the liberties and priuileges of free Burgeses and Citizens. So saith the Apostle, <sup>k</sup> Gal. 4. 5. that Christ hath redeemed those who were vnder the law, that wee might receiue the adoption of sonnes, &c.

<sup>k</sup> Gal 4. 5. 6. 7

Christian liberty therefore is a spirituall liberty, which as the <sup>a</sup> Apostle speaketh, the faithfull haue in Christ Iesus. That is the definition.

<sup>a</sup> Galath. 2. 4.  
ἐλευθερίᾳ ἀμῶν  
ἐν Χριστῷ Ἰησοῦ  
The partition.

The essentiall parts wherof generally it consisteth, are two. For partly it is priuatiue, as being an immunity from all spirituall bondage; in which respect it is called in the Scripture <sup>b</sup> λύτρωσις and <sup>c</sup> ἀπολύτρωσις, that is redemption, and is sometimes expressed by the verbes <sup>d</sup> ἀπαλλάττω and βύω, signifying deliuerance: and partly it is positiue, as being a right, title, and interest to the priuileges and prerogatiues of Gods adopted children in Christ, the citziens of the Celestiall Ierusalem: and in this respect it is called <sup>e</sup> ἐξουσία, as Ioh. 1. 12. to those that receiue Christ by faith, hee hath giuen <sup>e</sup> ἐξουσίαν, libertie, right or power

<sup>b</sup> Heb. 9. 12.  
Luk 2. 38.  
<sup>c</sup> Rom. 3. 24.  
Colof. 1. 14.  
<sup>d</sup> Heb. 2. 15.  
<sup>e</sup> Col. 1. 13.  
1. Theff. 1. 10

f 1. Cor. 8. 9. to bee the sons of God, 1. Cor. 8. 9.  
Take heed, lest *ἵνα μὴ* your liberty,  
right or power, bee not an offence to the  
weake. Thus you see what this libertie is,  
and wherein generally it doth consist.

The efficient  
or author of  
this libertie.  
g Galath. 2. 4.

The author of this libertie is Christ  
the Sonne of God, as it is heere said:  
If the Sonne therefore shall make you free,  
&c. so the Apostle calleth it *ἡ* the libertie  
w<sup>ch</sup> wee haue in and by Christ: and a-  
gaine. *ἡ* the libertie wherewith Christ  
hath made vs free. For hee is *ὑποτάχθης*.

i Rom. 11. 26.  
k 1. Theff. 1.  
10.

that Delinerer which should come out  
of Sion, who deliuereth vs *ἡ* from the  
wrath of God, from the tyrannie of Sa-

l 1. Iohn 3. 8.  
m Mar. 12. 29

tan, *ἡ* dissoluing the works of the diuell,  
binding the strong man and casting

n Colos. 2. 15.

him out, *ἡ* spoiling principalities and  
powers, and *ἡ* leading captiuitie captiue;

o Ephef. 4. 8.

from the bondage of sinne, for hee is  
the *ἡ* Lambe of God that taketh away the

p Iohn 1. 7.  
q 1. Iohn 1. 7.  
Reb. 9. 14.

sinnes of the world, whose blood doth  
cleanse vs both from the guilt of sinne,

r 1. Pet. 1. 18.

and also from the corruption: for there-  
fore hee *ἡ* gaue himselfe for vs, that he

s Tir. 2. 14.

might redeeme vs from all iniquitie, and  
might purge vs to bee a peculiar people to  
him.

himself, zealous of good workes. And he is that perfect Sauour, out of whose side did issue both blood and water; the blood of redemption, to free vs from the guilt of sinne; and the water of ablation, to cleanse vs from the corruption. From the law, for therefore was he borne of a woman, and made under the law, that hee might redeeme them that were under the law. From death and damnation; for therfore hee became a curse, that wee might bee freed from the curse; therefore hee died, that through death hee might vanquish him, who had the power of death, that is, the diuell; and that hee might deliuer them, who through feare of death, were all their life time subiect to bondage.

But this needeth no prooffe; for in that wee professe him to bee our redeemer, by whom wee haue redemption, wee all acknowledge him to bee the author of our libertie. Let vs rather consider, how hee procureth this libertie vnto vs. This he doth two waies; both meritoriously, and effectually. By his merit, in giving himselfe to bee a price of

[ Job. 19. 34.  
35. 1. Job. 5. 6

Gal. 4. 4.

Gal. 3. 13.

Heb. 2. 14.

x Ephes. 1. 7.  
1. Cor. 1. 30.

1. Tim. 2. 6.

of ransome for vs. For, as Peter <sup>a</sup> saith,  
<sup>a</sup> 1. Pet. 1. 18. we are redeemed not with any corruptible  
 19. things, as siluer and gold, but with the  
<sup>a</sup> Heb. 9. 12. precious blood of Christ, by <sup>a</sup> which  
 blood hee is entred once into the holy place,  
 hauing procured an eternall redemption  
 for vs. Secondly, by the efficacie of his  
 spirit, for wee are not to imagine, that  
 Christ hath only merited and purchased  
 this libertie for vs; but that also hee  
 doth confer, applie, and bestow it vpon  
 vs: which he doth by giuing vnto vs his  
<sup>b</sup> Rom. 8. 9. 19 <sup>b</sup> Spirit. For, as in the naturall bodie,  
<sup>c</sup> Gal. 4. 6. the animall spirit, which causeth sense  
 and motion, is from the head sent into  
 all the members of the bodie; so in the  
 mysticall bodie of Christ, the Spirit of  
<sup>c</sup> Psal. 51. 14. <sup>c</sup> libertie is communicated to all his  
 members; by which spirit hee dwelleth  
 in vs, and effectually worketh this liber-  
 tie, in the degrees of our saluation, viz.  
 vocation, iustification, sanctification,  
 glorification, (as you shall heare anon)  
 and by the meanes of our saluation. The  
 principall whereof is the preaching of  
 the Gospell, which is the Law <sup>d</sup>, or do-  
<sup>d</sup> Lev. 1. 25.ctrine of libertie, the ministerie whereof

was ordained to this end, to<sup>e</sup> open mens eyes, to turne them from darknesse vnto light, and from the power of Satan vnto God, that by faith in Christ, they may receiue forgiveness of sinnes, and inheritance with them that be sanctified.

This teacheth vs, that in our selues we are seruants, ( for else wee needed not a redeemer ) and of our selues not able to free vs out of bondage: that there was no meanes to set vs at libertie, but the most precious ransome, which Christ our blessed Sauour paid for vs. That wee should acknowledge the infinite loue of God<sup>f</sup> the Father, who gaue his Sonne, and of the Sonne & who gaue himselfe to bee a ransome for vs. That we may acknowledge our selues bound to bee thankfull<sup>h</sup> vnto him, for let them giue thanks whom the Lord hath redeemed. That we may highly esteeme of this libertie, which cost so deare a price: that with all diligence wee vse the meanes to obtaine it, and neuer bee at rest vntill wee be made partakers of it: when we haue obtained it, to<sup>i</sup> stand fast in it; not to abuse it to licentiousnes, but to

*The vse of this doctrine concerning the author of our libertie.*

*1 Ioh. 3. 16.*

*1 Ioh. 4. 10.*

*1 Ioh. 15. 13.*

*h Psal. 107. 30.*

*Col. 3. 12. 13.*

*14.*

*Rom. 7. 25.*

*1 Cor. 15. 57.*

*1 Galath. 5. 13.*

*1 Luke 1. 74*

*1 1. Cor. 6. 19.  
20.*

*3. 4.  
The subject of  
this libertie, or  
parties on who  
it is conferred.*

use it to the glorie of our Redeemer, who hath freed vs from the spirituall bondage of sinne and Satan, not that we might sin freely, but that we might *serue God without feare, in holines and righteousness before him all the daies of our life.* Wee must remember, that being *1* bought with a price, wee are not our owne, but his that bought vs: and therefore should not seeke our selues, or serue our owne lusts, but should glorifie him both in our soules and bodies, which are not ours, but his that hath bought vs, &c. & so much of the author of this liberty.

Now followeth the subiect or parties to whom this libertie belongeth, which by the context appeareth to bee those, who by the grace of adoption and regeneration, are made the sonnes of God in Christ. For naturally we are all seruants, seruing a most seruile and slavish seruitude vnder sinne and Satan; which must seriously bee acknowledged of vs, before we will either truly desire to bee made partakers of this libertie, ( for none need to bee freed, but those that are in bondage ) or will profit by this doctrine,



doctrine, as appertaining vnto vs. Our  
 Sauour therefore; according to the  
 prophesie of *Esay*, saith, that he was  
 sent to preach libertie and deliuerance to  
 the captiues, and to set at libertie the bro- *m Esay 61. 1.*  
 ken hearted. He came to seeke and to *n Luke 4. 18*  
 saue that which was lost: neither came  
 hee to call the righteous (in their owne  
 conceits) but sinners vnto repentance:  
 to fill the poore and the hungry with  
 good things; whilest the rich are sent  
 emptie away. *o Mat. 18. 11.*  
*p Matth. 9. 13.*  
*q Matth. 5. 3.*  
*6.*

Neither must wee deceiue our selues  
 with this conceit, that because wee pro-  
 fesse our selues to bee redeemed; and do  
 liue in the house of God which is his  
 visible Church, therefore wee haue all  
 attained this libertie alreadie. For in the  
 house of God, there bee as well vessels  
 of dishonor, as vessels of honor; in the  
 floore of God, as well chaffe as wheat;  
 in the net of God, as well bad fish as  
 that which is good; in the field of  
 God, as well tares as corne; in the fa-  
 milie or house of God as well ser-  
 uants as sonnes; in the flocks of  
 God, as well goates as sheepe. Vn- *i Job. 2. 34. 35.*  
*y Matth. 25.*  
*32. 33.*

2 Galath. 3. 4.

lesse therefore you bee the sons of God by faith, truly called, engrafted into Christ as his members, regenerated by the Spirit of God, this libertie as yet doth not belong vnto you. For it is a libertie, as the Apostle saith, *"which wee haue in Christ"*, that is, which wee being in Christ haue by him, as after we shall heare: (which also) is conferred vpon vs, in and by our vocation, iustification and sanctification; and therefore none enioy it, as actually made free, but such as are sanctified, iustified and called.

But heere some will obiekt: Are not wee the Church of God, and is not the Church a company of men called? haue wee not beene baptized, and by baptism regenerated, made the members of Christ, and children of God? How then do you say, wee are not free? Beloued, as this obiection is not vnlike the cauill of the captious Iewes in this place, so must it receiue the like answer. *Verily, verily I say vnto you*, saith our Saviour, *he that committeth sinne is the seruant of sinne, and the seruant shall not abide*

hide in the house, &c. I know that you are the Church of God, as these Iewes were, and that you have beene baptised, as they had beene circumcised. But you must distinguish, first, of the Church; that there is a Church visible, and a Church inuisible, which is the mysticall body of Christ. And you are to know, that there bee many in the Church visible, which are not <sup>a</sup> of the Church inuisible; <sup>a 1. Ioh. 2. 19.</sup> many in the house of God, which bee seruants and not sonnes. Secondly, of calling; that there is an outward calling by the Word, which is common to all in the Church, of which it is said, <sup>b</sup> many <sup>b Math. 20. 16. c 22. 14.</sup> called, and few chosen. And there is an inward and effectuell calling, according to Gods purpose, of which it is said, <sup>c</sup> whom hee elected, hee called. <sup>c Rom. 8. 28, 30.</sup> Thirdly, of Baptisme; there is an outward Baptisme, which is the sprinkling of the <sup>a</sup> flesh with water, and an inward Baptisme, wherein the soule is <sup>a</sup> sprinkled <sup>d 1. Pet. 3. 21.</sup> with the blood of Christ, and with the water of the holy Ghost, whereof the outward is a signe. Fourthly, of vnion <sup>e Heb. 12. 24.</sup> with Christ, for there is a sacramentall

vnion in Baptisme, and a spirituall by  
 f 1. Cor. 12. 13 the <sup>f</sup>holy Ghost and by faith. Lastly, of  
 Christians, members of Christ, sonnes  
 of God. For as the Apostle distinguisheth the  
 g Rom. 2. 28. Jewes, that they were either  
 29. outwardlie Jewes and in shew, or inwardly  
 h Ioh. 8. 37. and in truth; and our Sauour in the next  
 6<sup>c</sup>. words, the seed of *Abraham* according to the flesh, and according to the promise. For as *Paul* also saith, *they*  
 i Gal. 3. 7. *which be of faith, are the sonnes of Abraham*: so men are called Christians, members of Christ, sonnes of God, not only who are such indeede and in truth; but also such as are Christians onely in profession, members of Christ in appearance, <sup>k</sup> sonnes of God in respect of the outward couenant. Wherefore though you liue in the visible Church, though you bee called, though you haue beene baptized, and by baptisme sacramentally vnited to the body of Christ, which is his Church; though in your owne profession, and in the reputation of others, who conceiue of you (as they ought) according to the iudgement of charitie, you are Christians, members of Christ,  
 and

and sonnes of the kingdome : notwithstanding, if you doe not truely beleue in Christ and vnfainedly repent of your sinnes, you are seruants and not sonnes. Yea, so farre shall these outward priuiledges bee from exempting you from damnation, that they shall greatly aggrauate your iudgement. For hath God called vs, and wee are not called? hath hee inuited vs to turne vnto him, and wee are not conuerted? hath hee by his Ministers<sup>1</sup> intreated vs, that wee would bee reconciled vnto him, and wee will not bee reconciled? hath hee offered vs infinite mercy in the mysterie of our saluation by Christ, and wee haue despised the same, not caring to apprehend the mercies of God and merits of Christ, but suffering his precious blood to bee spilt as it were on the ground in vaine? hath hee often sought<sup>m</sup> to gather vs vnto him, as the Hen gathered the Chickens vnder her wings, and wee would not? Then haue the meanes of saluation been the meanes of obduration vnto vs; and the Word, which to the faithfull is the saour of life vnto life, vnto vs is be-

1 2. Cor. 5, 20.

m Matth. 23;  
37.

n 2. Cor. 2, 16.

o *Matth. 10.*  
15.

p *Matth. 11.*  
21. 23.

come a saueur of death vnto death. Yea, for this contempt of the Gospell, if wee persist in it, our estate in the day of iudgement shall bee more • intolerable, then theirs of Sodom and Gomorah. And vnto vs belongeth that fearfull wo denounced by our Sauiour Christ, <sup>p</sup> Wo to thee Bethsaïda, woe to thee Capernaum: for if the meanes which you haue had, had beene vouchsafed to them of Tyrus and Sidon, yea to them of Sodom, they would haue turned vnto God, but *I say vnto you, it shall bee easier for them in the day of iudgement, then for you.* Againe, hath the Lord sent his Sonne to redeeme vs, giuen vs meanes to applie Christ vnto vs, hath he entreated vs to belecue and repent, and put to his seale in Baptisme, thereby assuring vs, that if wee belecue and repent, our soules are washed with the blood of Christ, that wee are ingrafted into him, and in him are made the sons of God, and heires of eternall life? Shall not wee therefore most worthily perish in our sinnes, if notwithstanding wee will not belecue and repent; especially hauing  
in

in our Baptisme by a solemne vow bound our selues thereto? The consideration whereof must force men, who are not yet regenerated, vnfaindly to turne vnto God, and to lay hold vpon Christ by faith. For it is most certaine, though they liue in the house of God, which is his Church, yet vntill they truly beleue and repent, they are servants and not sonnes: and such servants as are held vnder the most miserable and basest slavery of sin and Satan: being not only bound hand and foot, yea in heart and mind, so that they can neither doe nor thinke that which is spiritually good; but are also caried away & captiue, to performe the will of Satan, and the lusts of the flesh; whereby it comes to passe, that as they can doe no good, so can they doe nothing but sinne.

q2. Tim. 2. 26.  
Titus 3. 3.

The next thing to bee considered, is the quality of this liberty, viz. that it is a true liberty. For neither is it an imaginary liberty, as in the paradox of the Stoicks, who held that wise men of the world were only free, when they also, being not freed by Christ, were and are  
no

9.6.

*The quality or  
property of  
this liberty.*

no better but servants; or in the secure imaginations of carnall men, who with these Iewes, though being in bondage thinke themselves free. Neither is it a loose liberty or licentiousnesse, such as Libertines assume to themselves, but a true and a holy liberty, whereby wee being freed from sin, become servants of righteousness, and being deliuered from the hands of our spirituall enemies, are inabled to worship God with willing mindes, and chearefull hearts: for that is the only true liberty: and such is the liberty of the Saints in heauen, and of the blessed Angels, who count it not only their liberty, but also their happinesse, willingly & cheerefully to serue the Lord. For if the Sonne, who is the truth, shall make you free, then shall you be free *veritas*, in deed, and in truth.

This therefore, as it serueth for the comfort of the godly; so alio for the terror of the wicked. For, from this speech of our Saviour, we may conclude both waies. 1. Whosoever are made free by Christ, they are free indeed: but all the faithfull are made free by Christ



Christ; therefore (whatsoever the diuell or their owne corruption can object to the contrarie) they are free indeed.

Againe, If the Son make you free, faith Christ, then are you free indeed; but you (say I to vnbeleeuers and impenitent sinners,) are not free indeed: *For he that committeth sin, is the servant of sin;* therefore, howsoever you professe your selues redeemed by Christ, and howsoever also it bee most true, that Christ hath paid a rancome sufficient for the redemption of all; yet are you not actually redeemed, nor the benefit of redemption applied vnto you, vntill you be ingrafted into Christ by faith, and renued by the holy Ghost. And the same may be confirmed by the oath of the Lord, (*wherein<sup>r</sup> it is impossible that<sup>r</sup> he should lie,*) the oath which hee sware to our father *Abraham*, that hee would giue vs, both that we should bee delivered from the hand, that is, the power & dominion of our spirituall enemies; and *being deliuered, should also haue grace* <sup>[Luk. 1.73.74]</sup> *to worship God without feare, in holines*  
and

*and righteousness before him, all the daies of our life. If therefore wee doe not endeavour to worshippe God in holinesse and righteousness, with willing minds and vpright hearts; it is as sure as the oath of the Lord is true, that as yet wee are not actually freed and redeemed by Christ. For if the Sonne make you free, you shall be free indeed.*

And thus much of the generall doctrine of Christian liberty: wherein I haue beene the shorter, because all these points, whereof I haue thus generally and briefly spoken, *viz.* that Christian liberty is a spirituall liberty, which the faithfull haue in and by Christ Iesus, that it consisteth on two parts, an immunity and freedom from all spirituall bondage, & an ἐξουσία, & right to the privileges and liberties of Gods children: that Christ our redeemer is the author of this liberty, both in respect of his merit and efficacie: that it is bestowed only vpon the faithfull, who are the sonnes of God and members of Christ: and lastly, that this liberty of Christians is a true liberty; all these points, I  
say,

say, will more plainly and fully appeare in the particulars, whereunto wee are now to descend.

*Via*, of this life, such as is incident vnto vs whiles wee are in the way, whereof some not vnfitly vnderstand our Saviour to speake,

Luk. 12. 58. *Give diligence to be delivered from thy adversary, whiles thou art in the way, &c.* vnderstanding

Christian liberty  
therefore  
is either  
*libertas*

by the Governour, God; by the Iudge, Christ; by the adversary, the diuell, sin, a guilty conscience, the sentence of the law; by the way, this life; by the officer the Angels; by prison, hell, &c.

*Patria*, of the life to come, which we shall enioy, when being come to the end of our way, wee shall haue the end of our faith, which is the salvation of our soules.

S. 7.  
The speciall  
doctrine of  
Christian li-  
berty.]  
Luk. 12. 58.

u 1. Pet. 1. 9.

The former is freedome from the bondage of sinne, the other from the bondage

\* *Rom. 8. 21.* \* bondage of corruption. The former  
 \* *Eph. 1. 7. 14.* is simply called ἀπολύτρωσις, \* redempti-  
 on, the latter ἀπολύτρωσις ἡ πειρασμός, the  
 redemption of possession: for by the  
 former we are heires, *spe*, in hope and  
 expectation; by the latter, *re*, in deed  
 and possession; the one is begun and in  
 part, the other perfect and complete:  
 the one, the liberty of grace; the other,  
 as the Apostle speaketh, ὡς ἐλευθερία ἡ δόξης,  
*the liberty of glory.*

*The liberty of  
 grace.*

Of these in order: And first of the  
 liberty of grace, which even in this life  
 the faithfull doe enioy in and by Christ:  
 And it is either common to all the  
 faithfull, as well of the old Testament  
 as of the new; or peculiar to the faith-  
 full vnder the Gospell. The faithfull vn-  
 der both Testaments were and are  
 sonnes, who as they haue the same  
 2 common faith; so haue they the same  
 2 common salvation, and therefore the  
 same liberty and right, in respect of the  
 inheritance it selfe, and all the degrees  
 thereof. Notwithstanding there is dif-  
 ference betweene sonnes vnder age, and  
 in their minority, in respect of discipline  
 and

2 *Titus 1. 4.*  
 2 *1st. 3.*

and gouernment, & those who are come to yeares: the former being nurtured by schoolmasters, and governed by tutors, as the Apostle saith <sup>b</sup> of the faithfull before the incarnation of Christ; <sup>b Gal. 4. 2. 3. Or 3. 24.</sup> the latter set at liberty from such discipline and government. Otherwise, as they had the same faith, and the same iustification (for all the faithfull both before Christ and after, were and are justified by faith, as *Abraham* <sup>c</sup> was, <sup>c Rom. 4. 13. 24.</sup> Rom. 4. and by such <sup>d</sup> a faith, <sup>d 1am. 2. 20. 21.</sup> 1am. 2.) so haue they the same liberty which is obtained by faith, and in some chiete points thereof is, as <sup>e</sup> *Calwin* saith, an appendix of iustification. <sup>e Instit. lib. 3. cap. 19. §. 1.</sup>

The common liberty of grace, which may fitly be called the liberty of sauing grace, containeth many particulars; which, for your easiest remembrance, may be reduced to these three heads.

For it is a liberty } Vocation.  
which we haue } Iustification.  
in and by our } Sanctification.

For, although these three concur in time, because a man is no sooner effectually called, but he is also iustified before

† *Rom. 8. 30.*‡ *1am. 3. 2.*h *Ioh. 15. 1. 5.*

fore God, and no sooner iustified, but he beginneth also to bee sanctified (which is duly to be obserued of those, who presuming, and that perhaps for a long time, that they be called and iustified, doe still remaine vn sanctified) notwithstanding in order of nature <sup>f</sup> vocation goeth before iustification, and iustification before sanctification. And let this also by the way be obserued for the comfort of the godly. For whosoever, professing the true faith, hath a true purpose and vnfaigned desire to walke before God in the obedience of his will, making conscience of all his waies: that man, howsoever besides his generall purpose he may faile (<sup>g</sup> as wee all doe) in many particulars; yet he is sanctified, and from his sanctification may certainly conclude, that he is iustified, that hee is called, that he is elected, that he shall be saued. For the fruit could not bee good, vnlesse the tree or the branch that beareth it were good, and the branch cannot be good, vnlesse it bee ingrafted into Christ, <sup>h</sup> the onely true vine: that is to say, a mans conversation is never acceptable

acceptable vnto God; before his person be accepted; and his person is not accepted, vntill he be vnited vnto Christ. For the better vnderstanding of this point, we must remember, that Christ at a deare price hath long since purchased this liberty for vs, and hath meritoriously wrought our freedome. But none are actually and effectually set at liberty, but those alone, who haue actuall vnion and communion with Christ. Now in our effectuall vocation, wee haue vnion with Christ; and in our justification and sanctification, communion with him. In the former, in respect of his merits apprehended by faith, and communicated vnto vs by imputation; in the other, in respect of his graces, which being in him without measure, are by his spirit from <sup>1</sup>him derived, and *i Iohn. 1. 16.* in some measure communicated vnto vs by infusion.

But let vs speake of them seuerally. §. 8.  
And first, as touching our vocation, *The liberty of*  
I say with the Apostle, *Vocation.* *k Gal. 5. 13.*  
*you are called vnto liberty:* which words we are thus to vnderstand, that by our  
D calling

calling wee are not only invited vnto Christian liberty in generall, as a maine benefit of our Christian profession; but also by it are enfranchised, being thereby put into possession of a good part of it, and entituled to the rest. For whereas naturally wee are wholly, and not only in part (for that may be verifick of the faithfull, Rom. 7. 14.) carnall, sold vnder sinne; by our calling wee are first made spirituall, being in some measure indued with the spirit of Christ. Now the spirit of Christ, being the *spirit of liberty*, as David speaketh, <sup>1</sup> Psal. 51. we may resolue with the Apostle, <sup>m</sup> 2. Cor. 3. 17 *that where the spirit of the Lord is, there is liberty.*

But the liberty which wee haue by our calling standeth on these degrees. First, as it is an immunity; our mindes are therein freed from the servitude of blindness and incredulity, our hearts and willes from the bondage of that, <sup>n</sup> Rom. 11. 32 *which the Apostle calleth* <sup>n</sup> *anv'say*, (vnder which all men naturally are concluded) that is, disobedience and infidelity; our selues, from the servitude of Satan, being



being called and as it were culled out of the world, whereby is meant the company of worldly men, which is the kingdom of the divell, (who is the <sup>o</sup> Prince, <sup>o</sup> *Iohn. 12. 31.* yea the God <sup>p</sup> of the world, working effectually <sup>p</sup> *2. Cor. 4. 4.* <sup>q</sup> *Ephes. 2. 2.* ἐν τοῖς υἱοῖς τῆς ἀπειθείας, <sup>q</sup> in the children of infidelity and disobedience, blinding their vnderstandings, and <sup>r</sup> *2. Tim. 2. 26.* captivating their willes:;) and lastly translated from the most slavish estate of damnation, being <sup>r</sup> redeemed from among <sup>r</sup> *Apoec. 14. 4.* men, and deliuered out of the <sup>r</sup> world, <sup>r</sup> *Gal. 1. 4.* which because it wholly, as Saint *Iohn* <sup>u</sup> *1. Iohn. 5. 19* saith, ἐν τῇ παρουσίᾳ αὐτοῦ, <sup>u</sup> lieth vnder the subiection of the divell, (who hath the <sup>o</sup> *For he is* <sup>o</sup> *of whom he* <sup>o</sup> *had spoken,* <sup>o</sup> *verse. 18.* \* *Heb. 2. 15.* power of death) is also subiect to death and damnation.

As it is ἐξουσία, that is, a power and interest; wee are in our calling indued, as I said, with the spirit of liberty, which freeth our soules by enlightning our minds, perswading our iudgements, and softening our hearts, enspiring thereinto godly desires and gracious resolutions; whereby he beginning the grace of faith in vs, doth regenerate vs and vnite vs vnto Christ. So that by our effectuall

D 2

calling

calling, in regard that therein the spirit of liberty is communicated vnto vs, and the saving grace of faith is therein begotten in vs, we are made the sonnes of God and members of Christ, and are not only entituled to all the rights and priuiledges of the children of God, and members of Christ; but also are presently <sup>x</sup> translated, as it were from death to life, and from the state of damnation vnto the state of grace and salvation.

<sup>x</sup> *Iohn. 5. 24.*

<sup>y</sup> *2. Cor. 3. 8.*

<sup>1</sup> *Pet. 1. 23.*

<sup>z</sup> *Rom. 10. 8.*

<sup>a</sup> *Iam. 1. 18. 25*

<sup>b</sup> *2. Thes. 2. 14*

But these things doe need some farther explanation. First, therefore in the ministry of the Gospell, which is the ministry of the spirit, the word of faith, the seed of regeneration, the <sup>a</sup> law or doctrine of liberty, and the ordinary meanes of our <sup>b</sup> vocation, the lord, preventing vs with his grace, sendeth the spirit of his sonne into our hearts; which being, as I said, the spirit of liberty; first, freeth our mindes from the bondage of ignorance, incredulity & vanity, wherein vntill then wee are held captiue, not onceable of our selues to entertaine a <sup>c</sup> good thought, the whole frame of our thoughts being <sup>d</sup> onely euill continually;

<sup>c</sup> *2. Cor. 3. 5.*

<sup>d</sup> *Gen. 6. 5. &*

*8. 21.*

ly; the wisdome of our flesh, <sup>e</sup> or that <sup>c</sup> Rom. 8. 7.  
 which our flesh mindeth, being enmity  
 against God; our selues, not only not  
 perceiuing, but being <sup>f</sup> not able to per- <sup>f</sup> 1. Cor. 2. 14.  
 ceiue the things which are of the spirit  
 of God, and much lesse able to giue as-  
 sent vnto them (for no man can say that  
 Iesus is Christ but by the holy Ghost) <sup>g</sup> 1. Cor. 12. 3.  
 and much lesse to assent effectually, or  
 by a liuely faith. The spirit of God  
 therefore by the ministry of the word  
 (which is a <sup>h</sup> light vnto our feete) as the <sup>h</sup> P/al. 119.  
 meanes, and by the Ministers of the <sup>105.</sup>  
 Gospell as his instruments (who are  
 therefore called the <sup>i</sup> light of the world, <sup>i</sup> Mat. 5. 14.  
 and are sent by Christ to <sup>k</sup> open our <sup>k</sup> Acts 26. 18.  
 eyes, and to giue light to them that sit in  
<sup>l</sup> darknesse, and in the shadow of death) <sup>l</sup> Luk. 1. 79.  
 enlighteneth our mindes to vnderstand,  
 and openeth our hearts as hee did the  
 heart of *Lydia*, perswading our soules  
<sup>m</sup> προσέχειν τοῖς ἀλλοφύτοις, that is, not only <sup>m</sup> Act. 16. 14.  
 to attend, but as the word also signifi-  
 eth, to assent to those things which are  
 spoken by the Ministers; and thereby  
 maketh vs vnfeinedly to acknowledge  
 and seriously to consider, both our mi-

serable servitude, and damnable estate  
 in our selues, and also the gracious liber-  
 ty and sauing grace of God offered in  
 Christ. And this is the first degree of the  
 liberty which we haue in our calling,  
 that therein we are called out of <sup>a</sup> dark-  
 nes into light. Of this liberty the Apostle  
<sup>a</sup> 1. Pet. 2. 9. speaketh, 2. Cor. 3. <sup>o</sup> that whereas there  
<sup>o</sup> 2. Cor. 3. 15. is naturally a vaile over mens hearts,  
 16. 17. that they cannot vnderstand the word;  
 this vaile is taken away by the spirit of  
 God, when they turne vnto the Lord.  
 Now the *Lord* (saith he) *is the spirit*, &  
*where the spirit of the Lord is, there is li-*  
*berty*. In this regard the spirit is com-  
 pared to an <sup>p</sup> eye-salue, and is called  
<sup>p</sup> Apoc. 3. 18. that <sup>q</sup> anointing, which, being receiued  
<sup>q</sup> 1. Ioh. 2. 27. from Christ, teacheth vs all things.

Hauiug thus revealed vnto vs both  
 our owne miserable estate in our selues,  
 and the infinite mercies of God in  
 Christ, and moued vs truly to assent  
 thereto; in the next place hee toucheth  
 our hearts with a sense of our misery,  
 and with a hatred of sinne, which hath  
 brought vs into that miserable estate, and  
 by the ministry of the Word, which is  
 his

his \* power to our salvation, and his \* Rom. 1. 16.  
 same to draw vs vnto him, hee turneth <sup>Esa. 53. 1.</sup>  
 our will and affections from darknesse  
 (which naturally \* wee loue) vnto light, <sup>1 Ioh. 3. 19.</sup>  
 not only working in vs hearty desires, to <sup>Act. 26. 18.</sup>  
 come out of that damnable estate, and  
 to be made partakers of Christ (which  
 desires also he being the \* Spirit of sup- <sup>u Zac. 12. 10.</sup>  
 plication, helpeth vs to expresse in hear- <sup>Rom. 8. 26.</sup>  
 ty prayer;) but also inspiring into vs a  
 settled resolution; that for as much as li-  
 berty and salvation is promised to all  
 that receiue Christ by faith; wee will  
 therefore resolute vndoubtedly to ac-  
 knowledge him to be our only Saviour,  
 and to rest vpon him alone for saluati-  
 on. Thus by working, 1. In our mindes  
 an effectuall assent to the promise of the  
 Gospell. 2. In our hearts an earnest de-  
 sire to bee made partakers of Christs  
 merits, and 3. In our will a settled reso-  
 lution, to acknowledge him to bee the  
 Messias and to rely vpon the mercies of  
 God and merits of Christ, for justifi-  
 cation and saluation, (by which three we  
 doe \* receiue Christ,) the spirit of God \* Iohn 1. 12.  
 begetteth the grace of iustifying faith in

vs. In the begetting whereof, hee doth  
 x *Aff. 26. 18.* not only \*turne men from darknesse to  
 light, and from the power of Satan vnto  
 God; but also regenerateth them, and v-  
 niteth them vnto Christ, making them  
 \* of the children of wrath, the sonnes of  
 God; of the impes of the old *Adam*,  
 members of Christ; and of the subiects  
 y *Colos. 1. 13.* of Satan in the kingdome of y darknesse,  
 z *Ephes. 2. 19.* fellow z citzizens with the Saints in the  
 kingdome of God. And this is the liber-  
 ty which we haue by our calling. As  
 for the teachers of free will, and the  
 magnifiers of our pure naturals; they  
 neither acknowledge the wofull bon-  
 dage wherein we are by nature, nor the  
 happy liberty, whercunto wee are, not  
 borne, but called. For this is a liberty,  
*ad quam non nati, sed renati sumus;*  
 which we haue not by generation, but  
 by regeneration. Neither is it a common  
 liberty of all, but a liberty peculiar to  
 the people of God, who are a people  
 a set at liberty, peculiar to the sonnes of  
 God, and members of Christ. But it  
 will be said, if there bee no freedome in  
 our willes before we be called, then be-  
 like

like we are called and saued against our willes, and we must looke with the Enthusiasts for violent raptures. I answere, that there is in our willes a freedome of nature, whereby it is free from compulsion. For, that the will should bee forced, it implieth a contradiction: for then it should both will and nill the same thing at one time. Notwithstanding this freedome of the will, vntill it bee freed by grace, is a voluntary service of sinne, voluntarily and with greedinesse, willing that which is euill, although it can will nothing else. But the preventing grace of God, whereby we are called, is perswasive, and not ordinarily by the Word; drawing vs indeede, and so of vnwilling making vs willing, but this is by perswasion, and not by compulsion. For although our willes in the first act of our conversion bee meerely passiue, and none can come to Christ vnlesse the<sup>b</sup> Father draw him, yet we can no sooner conceiue a man to be effectually called, then that he is made willing. For in the very act of our calling, of vnwilling we are made willing; and no sooner are wee effectually

<sup>b</sup> *Ioh. 6. 44.*

effectually drawne but wee willingly come: in which sense true is that saying of *Chrysostome*, ἄλλοι μὲν ὁ θεὸς ἐκλήμασθαι δὲ ἄλλοι, God indeed draweth, but hee draweth him that is willing. Wherefore though our willes doe not concurre, *ad vocationem*, vnto our calling; yet they concurre, *in vocatione*, in our calling, being therein made free.

§.9.

*Iustification  
and sanctifica-  
tion not to be  
confounded.*

Now we are to intreate of the liberty which we haue both in our iustification, and also in our sanctification. For howsoeuer these graces doe alwaies so concurre, as that whosoever hath the one, hath the other; and whosoever hath not both, hath neither; yet are wee carefully to distinguish them. For the Papists in not distinguishing them, confound the Law and the Gospell, abolish the maine benefit of Christ, which in the Scriptures goeth vnder the name of iustification, and with it the liberty which wee haue by it; and lastly, by their Antichristian doctrine teach men to place the matter of their iustification, and the merit of salvation in themselves. For they doe teach, that a man is iustified, when he is made righteous by righteousness



inherent in himsele, and performed by himsele, and accordingly make two degrees of iustification: The one, which they call the first iustification, when a man of a sinner is made iust, by the infusion of faith, hope, and charity; the other, which they call the second iustification, when a man of a iust man is made more iust by bringing forth good workes. So that according to their doctrine, the righteousnesse of the first iustification, is habituall and inherent in themselues; of the second, actuall, and performed by themselues. And whereas iustification standeth on two parts, viz. remission of sinne, and the making, or, as the <sup>e</sup> Apostle speaketh, constituting of vs righteous; as they teach, that *Rom. 5. 19.* we are made righteous, not by imputation, but by infusion of righteousnesse: so they teach, that remission of sinne is the deletion of sinne, and that sinnes are then pardoned, when by infusion of the contrary graces they are expelled. Even as water is then said to bee warmed, when by the accession of heate the cold is expelled. Againe, where the Scripture

*Rom. 3. 24.*

ture faith, that we are iustified by grace, that is, by the meere favour of God in Christ, by faith without workes, by the righteousness of God, which without the law is manifested in the Gospell; they by grace vnderstand the graces of God in vs, which they say concurre with faith vnto iustification; by righteousness, not the righteousness of Christ apprehended by faith, but a righteousness from Christ infused into vs, &c. Which doctrines, being vnderstood of sanctification, are for the most part true. For we doe not deny, but that the matter of our sanctification is inherent in vs, and performed by vs; and that it is partly habituall, and partly actuall; that it consisteth in our dying vnto sin, which is called mortification, and liuing vnto righteousness, which is called vivification: that there be degrees thereof, according to the measure of grace received: that wee are sanctified by the grace, or rather graces of God in vs, and that thereunto not faith alone, but hope and charity, & other both inward graces and outward obedience doe concur, &c.

But

But if the iustification which the Papists teach, be nothing else but sanctification; what then is become of that, which in the Scriptures goeth vnder the name of iustification, and is the maine benefit of the Messias, whereby wee are not only freed from the guilt of sinne, which bound vs over to death and damnation; but also are in Christ accepted as righteous; and made heires of eternall life; by which wee are freed from the feare of damnation, and are entituled vnto the kingdome of heauen? Surely by the Popish doctrine it is in a manner abolished, and with it the liberty which wee haue by it, which is no lesse then our deliverance from hell, and our title to the kingdome of heauen, which if wee haue not by Christ, we haue no salvation by him. For it is certaine, that whereby we are iustified, thereby wee are saved.

This most pretious and Antichristian error they seeke to justify by the likenotation of the Latine words. For as to be sanctified, is to be made holy, by holinesse wrought in vs; so to be iustified

stified, in their conceit, is to bee made iust, by righteousness wrought in vs.

Wherevnto I answere, that if the Latine notation were to bee respected, it would not hinder our cause. For, wee doe freely confesse, that whom the Lord iustificieth, he maketh iust. But then the question is, whether by imputation, or by infusion. By imputation, we say, as he iustificieth; by infusion, not as hee iustificieth, but as he sanctifieth. But the Latine word is no farther to be vrged, then as it is the translation of the Hebrew word in the old Testament, and of the Greeke in the new, which signifieth to iustify. Now it is plaine, that both the Hebrew *הצדיק*, and the greeke *δικαίνω*, is *verbum forense*, a iudiciall word ascribed vnto God, as the Iudge; to teach vs, when wee thinke of iustification, to summon our selues before the iudgement seat of God. And in this sence it is opposed to condemning, as in the <sup>d</sup>iudgements of men, Deut.

<sup>d</sup> Deut. 25. 1.

Prov. 17. 15. |

<sup>e</sup> Mat. 12. 37.

25. 1. Prov. 17. 15. so in the <sup>e</sup>iudgemēt of God, Mat. 12. 37. By thy words thou shalt be iustified, and by thy words thou shalt

shalt bee condemned; 1. King. 8. 32. <sup>1. King. 8. 32.</sup>  
Rom. 5. 16. 18. and Rom. 8. 33. Hereby <sup>Rom. 5. 16. 18.</sup>  
then appeareth, both what iustification <sup>Rom. 8. 33.</sup>  
is, and wherein it differeth from sancti-  
fication. For the contrary to sanctify-  
ing, is polluting; but the contrary to iu-  
stifying, is condemning. Wherefore as  
sanctifying being the contrary to pol-  
luting, doth signify making holy; so iu-  
stifying being the contrary to con-  
demning, doth signifie absolving, ac-  
quitting, pronouncing iust. And in this  
sense evermore, in the question of iusti-  
fication, it is vsed when it is ascribed vn-  
to God. Neither are the Papists able to  
produce any one testimony, where iu-  
stification being ascribed to God, (as  
It is God that doth iustify) doth sig- <sup>f Rom. 3. 16.</sup>  
nify making righteous by infusion. This <sup>or 8. 33.</sup>  
then is the first note of difference, where-  
unto others may be added. For in iusti-  
fication, as I said before, we haue com-  
munion with Christ, in respect of his  
merits imputed vnto vs, to free vs from  
the guilt of sinne, and feare of damnati-  
on, and to entitle vs to the kingdome of  
heauen. In sanctification we haue com-  
munion

munion with Christ in respect of his graces, which being in him without measure, are by his spirit deriued to vs in measure, and communicated by infusion, to free vs from the corruption and dominion of sinne, and to prepare and fit vs for the kingdome of heauen.

The matter therefore of Iustification, or that whereby we are absolved, and in respect whereof, God doth acquit vs from our sinnes, and accepting vs as iust, doth so pronounce of vs, is the merits, righteousness, and obedience of Christ our Saviour. For by what we are redeemed, by that wee haue a remission of sinnes, or iustification; but wee are redeemed only by the merits and righteousness of Christ, and not by our owne; and therefore wee are iustified by the righteousness of Christ, and not by that which is inherent in vs, or performed by vs: but our sanctification consisteth in the graces of Gods spirit inherent in vs, and the new obedience performed by vs.

Wee are iustified by imputation of Christs righteousness, when God imputing

g *Ephes. 1. 7.*  
*Colos. 1. 14.*

puting to a believer the righteousness of Christ, and accepting of it in the believers behalfe, as if he had performed it in his owne person, doth not only acquit him from his sinnes, but also accepteth of him as righteous in Christ, and as an heire of eternall life. For as Christ was made a sinner for vs, so are wee made <sup>h</sup> righteous before God in him: Christ was made a sinner for vs, by imputation of our sinnes to him: therefore we are made righteous before God in him, by imputation of his righteousness vnto vs. Againe, as we were made sinners, that is, guilty of the first Adams transgression; so are we iustified by the obedience of the second *Adam*. But wee are guilty of the first *Adams* transgression by imputation. For how should that being an action, and therefore transient, be communicated vnto vs? Let *Bellar-*  
*mine* answer: It is communicated to vs, saith he, <sup>h</sup> as transient things vse to be communicated, that is to say, by *impu-*  
*tation*. Therefore wee are iustified by imputation of the obedience of the second *Adam*. For the obedience of

E

Christ

h 2. Cor. 5. 21.  
i Rom. 5. 18. 9.  
k *Adæ peccatū  
nobis commu-  
nicatur per  
generationem  
eo modo, quo  
communicari  
potest id quod  
transit, nimirum  
per imputa-  
tionem.*  
*Omnibus enim  
imputatur, qui  
ex Adamo nas-  
cuntur, quoniam  
omnes in  
lumbis Adams  
existentes, in eo  
et per eum pec-  
cauimus, cum  
ipse peccauit.*  
*Bellarmin. tom. 3.  
de amiss. grat.  
c. 1. par. pes. lib.  
5. cap. 17.*

Christ which hee performed on earth, being transient, how could it bee communicated vnto vs, but as *Bellarmino* saith, all transient things are communicated, *viz.* by imputation? The reason of wich imputation is this. For as all men being in *Adam* as the roote of mankind, originally, are guilty of his sinne, it being imputed vnto them, because in him and by him, by reason of their vni- on with him, all sinned: so the faithfull being in Christ as their head or roote, are iustified by his obedience, it being imputed to them, because in him, and by him, by reason of our vni- on with him, we fulfilled the Law, and in him, and by him wee satisfied the iustice of God. But we are sanctified by the infu- sion of grace wrought in vs by the holy Ghost.

5

Iustification is the very intitling of vs to the kingdome of heauen. Sanctificati- on is both the badge and cognizance, whereby they are to bee discerned and knowne who are iustified, and shall bee <sup>1</sup>saued, and the fitting and preparing of vs to that kingdome, whereinto no vn- cleane

1 *Act.* 26. 18.

20. 32.



cleane thing shall enter.

The righteousness of iustification is perfect, (for it is the righteousness of Christ) and therefore of iustification it selfe there are no degrees, though of the assurance thereof there bee degrees, according to the measure of faith. The righteousness of our sanctification, which is inherent, is vnperfect in this life, and stained with the flesh; & therefore there are degrees, as wee grow in grace.

6

7

Wee are both iustified and sanctified by faith, but in diuers respects. Wee are iustified by faith, because by it wee apprehend the righteousness of Christ, & therefore are iustified by it, not formally, as it is a power or habit in vs, or as it is a part of inherent righteousness, but relatively in respect of the object which it doth apprehend; and by it alone wee are iustified, because it is the only grace in vs, which apprehendeth the merits of Christ to iustification. Wee are sanctified by faith, as a chiefe part of our sanctification, being as it were the roote, both of other inward graces, and out-

ward obedience: but we are not sanctified by it alone, because not only other graces inherent, but also outward obedience concurre thereto.

§. 10  
The liberty of  
iustification.

These things thus premised, let vs consider what that liberty is, which we haue both in our iustification, and also in our sanctification. In both (as our freedom is an immunity) wee are freed from sinne, and from the Law, which is the strength of sinne, though in different respects, which will bee so many more differences betwixt iustification and sanctification. In sinne there are two things, the guilt thereof, and the corruption. In iustification wee are freed wholly from the guilt of sinne: for to be iustified, is to haue remission of sinne,

in Rom. 4. 6. 7.  
Freedom from  
guilt of sinne.

in Rom. 4. 6. 7. or which is all one, to be freed, or absolved from the guilt of it.

And so certaine it is, that in iustification we haue this freedom, that to be iustified, is to bee freed, according to the

in Rom. 6. 7.

Scriptures phrase, <sup>a</sup> Rom. 6. 7. *he that is dead is freed from sinne*: the Greeke is

in Act. 13. 38.  
39.

*And in 39. See \* Act. 13. 38. 39. Bee it knowne unto you, that through Christ is preached*

preached vnto you forgiuenesse of sinnes.  
And from all things, from which you could  
be iustified by the law of Moses, by him  
every one that beleeueth is iustified.  
Where, to be iustified, is to haue par-  
don of sinne, or freedome from the guilt  
of it.

The guilt of sinne is the obligation  
or binding over of the sinner vnto pu-  
nishment: and this bond is partly in the  
Law, \* which is the hand-writing or  
obligation that is against vs, binding o-  
ver the transgressor of it, to the punish-  
ment threatned in it; and partly in the  
\* conscience, applying the Law, morall  
or naturall, to the sinner, and from  
thence \* pronouncing him subiect to pu-  
nishment. From this obligation or guilt  
we are freed before God, and as it were  
in the court of heauen, so soone as wee  
beleue: and we are freed from the same  
in the court of conscience, when wee  
know that we beleue, and are assured  
of our iustification. For, <sup>p</sup> by faith wee  
haue remission of sinne: and whosoever  
<sup>q</sup> beleueth in Christ, hee is iustified  
from the guilt thereof.

\* As the  
συντήρησις  
or proposition.

\* σωματικόν  
or assumption.

\* κερταίον,  
or conclusion.

p Act. 26. 18.

q Act. 13. 38.  
39.

This our freedome containeth in it happinesse, for as their estate is miserable, whose sinnes are not forgiuen, because by their sinnes they are debtors vnto God, owing in respect thereof eternall death and damnation (though they only feele this burthen, whose conscience is thoroughly touched, of whom *Prov. 18. 14.* it is said, *A wounded spirit who is able to beare?*) so their estate is happy, who are freed from the guilt of sinne. *David*, though a King, flourishing in great honor, wealth, and delights, notwithstanding he reposeth his felicity in the forgiuenesse of sin, *1 Psal. 32. Blessed is the man whose wickednesse is forgiuen, and whose sinne is covered, blessed is the man to whom the Lord imputeth not iniquity.* Which should moue vs aboue all things to labour for the forgiuenesse of sin, and for the assurance thereof. If thou beleeue in Christ, and withall confesse thy sin, and forsake it, thou maist bee sure that it is pardoned.

*11. Job. 1. 9.*

*11. Prov. 18. 13.*

*S. 11.*

*\* Gal. 4. 4. 5.*

*Freedome from the Law.*

Secondly, in our iustification we are freed from the *\* law*, and that in two respects. First, from the malediction or condem-

condemnation of it : secondly, from the  
lawes exaction of inherent and that per-  
fect righteousness vnto iustification.  
Vnder which double yoke of bondage  
all men are, that are not iustified by faith  
in Christ: that is, all men in themselves  
are subiect to the curse \* who in the least <sup>x Gal. 3. 17.</sup>  
degree doe at any time in their whole  
life transgresse any part of the law, as all  
men oftentimes doe; and againe, no man  
who is not in Christ, can be exempted  
from the curse, and attaine to iustifica-  
tion, vnlesse he continue in all the things  
which are written in the booke of the  
law to doe them; which no man is able  
to doe, the law by reason of the flesh be-  
ing y impossible vnto vs. Let naturall or y *Rom. 8. 3.*  
vnconuerted men apply this to them-  
selves. Canst thou not by the sentence  
of the law be exempted from the curse,  
vnlesse thou dost not only not commit  
the things forbidden, but also doe the  
duties commaunded; vnlesse thou dost  
all, and vnlesse thou continuest in doing  
all, neuer failing in any one particular;  
and finally, vnlesse thou continuest in  
doing all, and euery thing commaunded

in that perfect manner and measure which the law prescribeth? Alas then, how wilt thou escape the dreadfull curse, who in stead of doing the duties commaunded, hast done the vices forbidden; who instead of keeping all the commaundements, hast broken them all, and in stead of continuing in a totall perpetuall and perfect obedience of the Lawe, hast continued in the disobedience thereof? Hence we may conclude with the Apostle, that all men in themselves, euen those <sup>2</sup> who seeke to be iustified by the law, be concluded vnder sinne, and consequently vnder the curse; and therefore haue extreame neede to seeke vnto Christ, that by him they may be set free from this two-fold bondage; which is, to be vnder the curse of the law if we breake it, when we can doe nothing else but breake it; and to be excluded from iustification, if we doe not continue in the perfect performance of the law, when we are not able so much as to <sup>2</sup> thinke a good thought, or once to will that which is spiritually good. But by Christ we are freed from both. First from

Gal. 3. 10.

2 Cor. 4. 5.

*Fredome  
from the curse  
of the Law.*

from the curse, as the Apostle in expresse  
tearmes teacheth: <sup>b</sup> *Christ hath redeemed* <sup>b Gal. 3. 13.</sup>  
*vs from the curse of the law, when he was*  
*made a curse for vs.* He hath freed vs  
from the punishment of sinne, by vnder-  
going the punishment for vs, he hath ac-  
vs quitted frō our debts by discharging  
them for vs. For as *Esay* <sup>c</sup> saith, *He was* <sup>c Esa. 53. 3.</sup>  
*wounded for our transgressions, he was*  
*broken for our iniquities, the chastisement*  
*of our peace* (that is, which was to pro-  
cure vs peace and reconciliation with  
God) *was laide upon him, and by his*  
*stripes we are healed.* And againe, <sup>d</sup> *The* <sup>d 1. Cor. 5.</sup>  
*Lord hath laide upon him the iniquitie of*  
*vs all*, that is, the punishment of all our  
sinnes. And, <sup>e</sup> *My righteous seruant by* <sup>e 1. Pet. 2. 24.</sup>  
*his knowledge*, that is, by the knowledge  
of him, or faith in him, *shall iustifie ma-*  
*ny, for he shall beare their iniquities.*

Now, by the curse of the law from  
which Christ doth free vs, we are to vn-  
derstand all euill <sup>f</sup> of punishment, as well <sup>f Psal. 91. 10.</sup>  
temporall as eternall: for it is absurd to  
imagine with the Papists, that Christ ha-  
uing freed vs from the eternall punish-  
ment, hath not freed vs from the tempo-  
rall

rall. By temporall, we meane the euils both of this life, whether corporall or spirituall (which are innumerable) and also in the end of this life, *viz.* an euill death. Against both these it will be objected, and first against the former; that notwithstanding their iustification, the faithfull are as subiect to afflictions and calamities of this life as others, and therefore to punishment. But I deny that consequence, if you speake of punishments properly, which be the curses of the law afflicted vpon men by way of vengeance, to satisfie the iustice of God. \* For the Lord hath imposed the punishment of all our sinnes vpon Christ; who hath fully satisfied the iustice of his Father for them. And therefore as there is no condemnation, so no punishment (properly vnderstood) to them that are in Christ Iesus. Neither can it stand with the iustice of God (who is not only mercifull, but also iust in iustifying of vs) to exact a punishment of the faithfull for the satisfying of his iustice, for whom Christ hath already fully satisfied his iustice by bearing the punishment

g Rom. 3. 25.

26.

1. Iohn. 1. 9.



ment: this were to punish the same finnes twice, once in Christ, and againe in vs. Indeed the faithfull are subiect to crosses and afflictions: but all the afflictions of the godly are either trials for their good, or such iudgements as are simply fatherly chastisements proceeding from loue, and meerey respecting the good of the party chastised, whereof the Apostle speaketh, 1. Cor. 11. 32. <sup>h</sup> *When* <sup>h 1. Cor. 11.</sup> *we are iudged we are chastised of of the* <sup>32.</sup> *Lord, that we should not be condemned with the world, or else they be also* *muera* (according to the <sup>1</sup>etymologie of the <sup>1</sup>of *trials* <sup>honor</sup> word which by some is giuen) when <sup>and</sup> <sup>care.</sup> God besides the chastisement of the party, hath also care to his owne honour, which would be impeached, if he should seeme to winke at the scandalous offences of his children, as though he would maintaine them in their finnes. In which regard iudgement, as *Peter* <sup>1</sup>saith, begin- <sup>k 1. Pet. 4. 17</sup> eth at the house of God. For the Lord many times correcteth those finnes in the Godly, both for his owne honour, and their good, which he seemeth to passe by in the wicked. Of this kinde  
we

we haue an example in *Dauid*, to whom the Lord vpon his submission forgaue his greuous sinnes of murther and adulterie, notwithstanding both for *Dauids* chastisement, and for the example of others, but chiefly for the maintenance of his owne glory (which by the scandalous offences of Gods children, is by the wicked blasphemed, as though such sins were the fruits of the religion and seruice of God,) he would not suffer the child begotten in adulterie to liue. Why? because by that sinne *Dauid* had <sup>1</sup>caused the enemies of the Lord to blaspheme. The vse which we are to make hereof, is not with the Papists, to teach men to make satisfaction to God for their sinnes, as though Christ had not fully satisfied for them already: but to teach men, both to beware that they doe not commit sinne, especially scandalous sinnes; because thereby they displease and dishonor God their mercifull Father, prouoking him to powre his iudgements vpon them, for their amendment, that they be not condemned with the world, and for the maintenance of

12. *Sam.* 12.

34.

of his owne honor: and also that hauing  
sinned, we doe <sup>m</sup> meete the Lord in his <sup>m</sup> *Amos 4.12*  
iudgements, by humbling our selues be-  
fore him, confessing our fault, and cra-  
uing pardon, that <sup>n</sup> iudging our selues,  
we may not be iudged of the Lord. <sup>n</sup> *1. Cor. 11.31*

Against the second it is also obiected,  
that notwithstanding their iustification,  
the godly die as well as the wicked. I  
answere, that as of all afflictions, so also  
of death, the nature is changed in re-  
spect of the faithfull; to whom death it  
selfe, though brought in by the malice  
of the diuell, is not a curse or punish-  
ment properly. I doe not denie, but that  
many times in respect of the time and  
manner of death, the godly iudged and  
chastised, the Lord in mercy killing  
their bodies, that hee may <sup>o</sup> saue their <sup>o</sup> *1. Cor. 12.*  
soules; but from the evill of death they <sup>30.32.</sup>  
are wholly freed, for to them it is the  
end of sinne, and is therefore inflicted  
vpon vs, that sinne might dy with vs, as  
*Methodius* <sup>r</sup> saith, and being the end <sup>p</sup> *Apud Epi-*  
of sinne vnto vs, it is also the end of mi- <sup>phan. hares. 64</sup>  
sery, the hauen of rest, a happy passage  
out of this vaile of misery vnto the  
king-

q *Iob. 3. 16.*r *Rom. 8. 1.*s *Heb. 2. 15.*t *1. Thes. 1. 10*

kingdome of glory; and so not onely no curse, but also a blessing, no losse, but an advantage, as after wee shall shew. For yet we speake but of the immunities of iustification, the principall whereof yet remaineth to be spoken of; that is, freedom from subiection to damnation, to everlasting death, to the eternall wrath of God, which is the most miserable bondage and subiection of all those, who are not iustified by faith in Christ. But from this curse also Christ hath freed the faithfull. For this is the immunitie which we haue by him; that *whofoeuer beleeueth in him shall not perish*, that there is *no condemnation to them that bee in Christ Iesus*; that by his death *hee hath destroyed him that had the power of death, that hee might deliuer them all, which for feare of death, were all their life time subiect to bondage*; that Iesus our Sauour deliuereth vs from the *wrath to come.*

And thus wee haue heard of two immunities, which wee haue in our iustification: that wee are freed from the guilt of sinne, and from the curse of the Law whereto

whereto our sinne had made vs subiect. And from hence ariseth vnspokeable peace and liberty to the distressed conscience, terrified with the guilt of sinne, the curse of the Law, and feare of damnation; when it receiuing Christ by faith, hath immunity and freedome from them all.

Now followeth the other immunity from the law, in respect of the exaction or perfect righteousness to be inherent in vs, and perfect obedience to be performed by vs, vnto our iustification and salvation: vnto which yoke of bondage, as I said, all men by nature are subiect. For it is sure and certaine, that without righteousness, and such a righteousness, as is fully answerable to the perfect law of God, no man can be iustified.

S. 12.  
*Freedom from the lawes exaction of inherent righteousness, so iustification.*

Now, this righteousness must either be inherent in our selues, which is the righteousness that the Law requireth vnto iustification; or being performed by another, (which is Christ) for vs, must be imputed vnto vs: and that is the righteousness which the Gospell poundeth vnto iustification.

A

u Rom. 3. 28.

Galath. 2. 16.

A third righteousness, whereby wee should be iustified, cannot be named. If therefore wee bee not partakers of Christs righteousness apprehended by faith, we must stand to the sentence of the Law; which is, either to performe perfect and perpetuall obedience, or not to be iustified. But if Christs righteousness be imputed vnto vs (as it is to all that apprehend it by faith) then are *we iustified*, notwithstanding the sentence of the Law, *by* <sup>u</sup> *faith*, (that is, by the righteousness of Christ apprehended by faith) *without the workes of the Law*, that is, without any respect of obedience performed by our selues. And in this liberty from the Law, standeth the chiefe comfort and stay of a Christian, when hee summoning himselfe, as it were in the court of his conscience before the iudgement seat of God, to bee iustified, or condemned, shall consider that by Christ he is freed, both from the condemnation of the Law, and from the exaction of inherent righteousness to iustification: so that hee shall not neede to stand to the sentence of the Law, or to  
trust

trust to any obedience performed by  
himselſe, as it were to a broken ſtaffe,  
wherein there can be no comfort; (for  
if God ſhould enter into \* iudgment \* *Psal. 143. 2.*  
with vs according thereto, no man  
liuing could be iuſtified) but may ſafe-  
ly and freely, without reſpect, either of  
his owne obedience, or of the ſentence  
of the law, rely vpon the mercies of  
God, and merits of Chriſt; that for as  
much as the Lord hath giuen him grace  
to beleue, & by that faith hath \* eſpou- *x Hoſ. 1. 10.*  
ſed him to Chriſt, and vnited him vnto  
him as his member; he hath alſo com-  
munion in Chriſts merits, whereby  
without regard to any righteouſneſſe  
of his owne, he is iuſtified before God.

Againſt this part of Chriſtian liber-  
ty, which is moſt comfortable, the  
Church of Rome (as it well becomes  
the ſynagogue of Antichriſt) doth by  
might and maine oppoſe it ſelſe: con-  
tending not only that we are iuſtified by  
righteouſnes inherent; but alſo that the  
ſame obedience, which the Law pre-  
ſcribeth, is in greater perfection requi-  
red in the Goſpell vnto iuſtification. By

F

which

which doctrine of theirs; they confound the Law of the Gospell, and in so doing abolish the covenant of grace, and nihilate the maine promise of the Gospell, which is the charter of our liberty, the ground of our faith, the foundation of all our assurance for iustification and salvation. For if the Gospell promise and propound iustification and salvation, vpon the condition of our owne obedience, and that in more perfection then the law it selfe required: then is it not only a covenant of workes, as well as the law, but also imposeth a heavier yoke vpon mens consciences, then the Law did. But it is manifest that the Gospell is the covenant of grace made with *Abraham*, concerning iustification by faith in Christ; whereas the Law contrariwise is the covenant of workes, which 430. yeares after was deliuered by *Moses*, and did not disannull the former promise, concerning iustification by faith. The condition whereon the Gospell promiseth iustification, is faith in Christ; the condition of the Law, our owne perfect and perpetuall obedience

y *Galath.* 3. 8.  
16. 17.



obedience. For the Gospell <sup>a</sup> saith; If <sup>z Rom. 10. 9.</sup> thou beleue in Christ, thou art iustified and shalt be saved: the Law, If thou dost these things, thou shalt liue thereby. The righteousness exacted in the law to iustificatiō, is a righteousness both habituall inherent in our selues, and actually performed by our selues. The righteousness <sup>a</sup> which without the Law <sup>a Rom. 3. 21. 22</sup> is revealed in the Gospell, is *the Righteousnes of God*, that is, of Christ who is God, (for he is <sup>b</sup> *Iehova*, our righteousness, and was given vnto vs of God <sup>c</sup> to <sup>b Jerem. 23. 6.</sup> be our righteousness) <sup>c 1. Cor. 1. 30.</sup> by the faith of Iesus Christ, vnto all, and vpon all that beleue; that is, the righteousness of Christ, who is God (though not the righteousness of the Deity, as *Osiander* thought, but the righteousness both inherent in him, as hee was man, as his innocencie and holinesse, and also performed by him, as his passiue & actiue obedience) being apprehended by faith, is according to the doctrine of the Gospell, imputed to every beleuer vnto iustification.

That Christ is our righteousness, and

*d Rom. 10. 4. the end of the Law vnto righteousness to  
e Ioh. 3. 16. all that beleene, that whosoever beleueneth  
Mark. 16. 16. in Christ shall be saved,* it is the maine

doctrine of the Gospell, the chiefe article of our religion, the charter of our inheritance, the assurance which wee haue of salvation: which wee are so to hold, as that if an *f* Angell from heauen should teach vs another Gospell, or propound vnto vs another way of iustification, (as namely by inherent righteousness, and our owne obedience) wee ought to hold him accursed, and our selues also, if wee yeeld to him. For whosoever looke to be iustified by the obedience which the *g Galath. 5. 4.* Law prescribeth, they *g* are separated from Christ, and fallen from grace.

Wee doe not deny, but that the Gospell teacheth repentance as well as faith; and commendeth the duties of sanctification, as well as it promiseth iustification. Yea, as it promiseth the grace of iustification to those that beleue; so to them that are iustified and redeemed, it promiseth the *h* grace of sanctification *h Luk. 1. 74. Jer. 31. 33. 34.* by the spirit, whereby they are inabled in some measure to worship God in holines

nesse and righteousness. Wee doe also  
confesse, that a greater measure of know-  
ledge and obedience is required of the  
faithfull vnder the Gospell, then was  
vnder the Law; because to whom more  
is given, of them more is required, and  
the greater benefit requireth the greater  
duties of thankfulness. But when the  
question is of the matter of our iustifi-  
cation, and merit of our salvation,  
whereby wee being sinners and lost in  
our selues, should bee iustified before  
God, and entituled vnto the kingdome  
of heauen; what that is, whereby we are  
absolued from our sinnes, and accepted  
as righteous, and as heires of eternall  
life; what that is, which will stand in  
iudgement before God, and which wee  
may trust vnto, when we appeare before  
the iudgemens seat of God, why the sen-  
tence of condemnation should not bee  
pronounced against vs; what that is,  
whereby wee are redeemed from death,  
and reconciled vnto God, or, as the  
Scripture vttereth the same thing in o-  
ther tearmes, <sup>i 2. Cor. 5. 19.</sup> whereby we haue remis-  
<sup>Ephes. 1. 7.</sup> sion of sinnes: it is most plaine, that the

*Rom. 5. 9.*  
18. 19.

*1 Philip. 3. 8. 9.*

doctrine of the Gospell placeth the whole matter of iustification, and merit of salvation in the righteousness and obedience of Christ alone; by whose blood, as the Apostle <sup>k</sup> speaketh, and by whose obedience, wee are iustified. As for that righteousness which is inherent in our selues, though infused of God, and that obedience which is performed by our selues, though proceeding from grace; the Gospell teacheth vs, in the question of iustification, <sup>1</sup> to esteeme it as drosse and dung, yea as losse, that we may gaine Christ, and may be found in him, not hauing our own righteousness, which is prescribed in the law, but that which is through the law of Christ, the righteousness which is of God through faith.

This therefore is the liberty which we haue by the grace of iustification, that we are freed from that miserable bondage of the law, which exacteth an obedience and righteousness inherent vnto iustification, which no man is able to performe, and therefore holdeth men in subiection to damnation, engendring  
with

with *Agar* <sup>m</sup> as the Apostle speaketh, <sup>m Gal. 4. 24.</sup>  
none but servants which shall not inherit  
with the children of the free woman,  
that is, who are begottē by the Gospell,  
to be the heires of that righteousnesse  
which is by faith.

And thus much of the liberty of iu-  
stification as it is an immunity. For as it  
is *ex voto*, or right, it also containeth many  
notable priviledges.

S. 13.  
*The liberty of  
justification as  
it is a right.  
with the privi-  
ledges thereof.*

First that we are not only freed from  
the guilt of sinne, but also are accepted  
pronounced iust, & by imputation of  
Christs, both <sup>n</sup> passive and active obedi-  
ence made righteous, which <sup>o</sup> immedi-  
ately followes vpon the former, so that  
by our iustification we are not only  
made not guiltie, but also stand righte-  
ous before God, and that, by the righte-  
ousnesse of Christ.

n Rom. 5. 9. 19.  
o Rom. 4. 6. 7.  
2. Cor. 5. 21.

Secondly, what we are not only fre-  
ed from the curse of the law, but also are  
made partakers of the <sup>p</sup> blessednesse  
promised to *Abraham viz.* that in his  
<sup>q</sup> seed, which is Christ, the faithfull of  
all nations should be blessed. But this  
will best appeare in the particulars: for

p Gal. 3. 13.  
14. 16.  
q Gen. 22. 18.

r Rom. 8. 28.

s Psal. 1. 3.

t Psal. 119. 71

u Psal. 94. 12.  
13.

z Apoc. 14. 13

the faithfull are not onely freed from the evils of this life, whether corporall or spirituall, as they be curses; but they are all turned into blessings vnto them. For this is the priuiledge of the faithfull, that the Lord causeth all things, whether good or bad, *r To work together for the good of those that doe loue him.* In which sense Dauid saith, *t that all things succede well with the righteous man.* As for afflictions, he both professeth in particular of himselfe, *t that it was good for him that he had beene afflicted;* and also in generall pronounceth the man *u blessed, whom the Lord doth chastise and teachin his law.*

Againe, corporall death is not only no losse to the faithfull; but also an advantage; because in it they change a sinfull and mortall life, for a life blessed and immortall. It is not only no curse, but also a blessing: for it is not only the end of sinne and miserie, but the beginning of perfect and everlasting happinesse: wherevpon the holy Ghost *\* pronounceth them all blessed that die in the Lord.*

Neither are the faithfull only freed  
from

from feare of damnation; but also are put in assurance of euerlasting life, being x saued in hope, which is the cheife <sup>x Rom. 8. 24.</sup> happinesse that can be enioyed in this life.

Thirdly we are not only freed from the sentence of the law, exacting of vs perfect obedience vnto iustification, but we haue also liberty to plead the righteousness propounded in the couenant of grace; and to appeale from the sentence of the law, to the promise of the Gospell; from the tribunall of iustice to the throne of grace; and in the question of iustification not at all to regarde our owne obedience, but wholly to rest vpon the mercies of God and merits of Christ our Sauour.

Vpon this liberty of iustification follow other priuiledges. For first, whereas by nature we are the children of wrath; now, y *being iustified by faith*, <sup>y Rom. 5. 1.</sup> *we haue peace with God, through our Lord Iesus Christ*, who hath \* reconciled vs to <sup>z Colos. 1. 20.</sup>

2 Whereas sinne maketh a \* separa- <sup>21.</sup> <sup>a Esay. 59. 2.</sup> tion betweene God and vs, so that naturally we shunne the presence of God, as  
of

b *Rom.* 5. 2.  
*Ephes.* 3. 12.  
*1. Ioh.* 5. 14.

of a seuerer Iudge; being iustified by the righteousness of Christ, we also haue free<sup>b</sup> accessse vnto God by faith, and haue<sup>c</sup> liberty with boldnesse and assurance that we shall be heard, to make our requests to God in the name of Christ.

c *Rom.* 5. 5.  
*Ephes.* 1. 13.  
*Rom.* 8. 15. 16.  
*Gal.* 4. 6.  
*Ephes.* 4. 30.

3 Vpon our iustification by faith, we are endued with the spirit of adoption, which assureth vs of Gods fatherly loue towards vs, teaching vs to crie in our hearts, *Abba Father*; by which, being the earnest of our inheritance, we are sealed vp vnto the day of our full redemption.

d *Rom.* 8. 23.  
*Tit.* 2. 13.

4 With the hope of salvation, which is<sup>d</sup> a companion of iustifying faith, & a consequent of iustification, whereby we liue in expectation of euerlasting happiness.

e *Rom.* 5. 2. 3.  
*1. Pet.* 1. 8.

5 With ioy<sup>e</sup> in the holy Ghost, which *Peter* calleth ioy vnspcakable and glorious. For the Apostle denying that the liberty of Christians doth chiefly stand in<sup>e</sup> meat and drinke, and in the free vse of outward things; sheweth also wherein it principally doth consist. For *the kingdom of God* (saith he) *is not meat*

f *Rom.* 14. 17.

and



and drinke but righteousnesse, which is the priuiledge of iustification it selfe, and peace and ioy in the holy Ghost, which are consequents of the former.

Lastly, with perseuerance. For as the Sonne abideth in the house for euer, being safely kept by the power of God through faith vnto saluation. For if <sup>g Iohm 8 35.</sup> <sup>h 1. Pet. 1. 5.</sup> <sup>g 1. Pet. 1. 5.</sup> sonnes, then heires, heires of God, and <sup>i Rom. 8. 17.</sup> coheires with Christ, &c,

Now I come to the liberty which we haue in our sanctification, and so farre forth as we are sanctified. Now <sup>S. 14</sup> <sup>The liberty of sanctification.</sup> <sup>1. From the dominion of sin.</sup> our sanctification in this life being but in part, so is this liberty: which, as it is an immunity, is also a freedom from the bondage of sinne, and of the law; though in other respects, then those that haue beene mentioned in the liberty of iustification.

For, in iustification we are freed from the guilt of sinne, in sanctification, from the corruption of sinne. But here we are to consider, how farre forth we are set free therefrom. For the Hypocritall Papists teach, that when a man is regenerated, or as they also speake, iustified, originall

originall sinne is so abolished, as that it doth not only not raigne, but not so much as remaine or liue in the partie sanctified. By which doctrine they teach mento bee desperate hypocrites, either searing their conscience, that they may haue no sense of sinne, and may please themselves with this conceit, that they haue no sinne, in which respect the *2. Pet. 2. 19.* saying of *Peter* is verified of them, that whiles they promise liberty to themselves and others, they are indeed seruants of corruption: or if they haue any sense of sinne dwelling in them, they must perswade themselves they are not sanctified, nor iustified; and therefore not to be saued: such miserable comforters they are of poore sinners, as to perswade them that they haue not remission of sinne, vntill sinne be quite abolished in them. But this doctrine they teach contrary to the euident testimonies of Scripture, contrary to the perpetuall experience of the faithfull, contrary to the light of their owne conscience; that they might thereby vphold their Antichristian doctrine of iustification by inherent righteousness, and of the merit of good workes

workes, which otherwise would fall to the ground. For, if in respect of originall sinne, remaining and dwelling in vs, we be in our selues sinners: how can we be iustified by inherent righteousness? If our best actions be stained with the flesh, and our righteousness be like polluted clouts; how should they merit eternall life? <sup>1</sup> *Esay. 64. 6.*

We are therefore to hold, that in regeneration we are freed from the corruption of sinne; not wholly, and at once, but in part, and by degrees; that sinne (though mortified in part, and we freed from the tyrannie of it, that it raigne no more with full swinge and authority in vs) still remaineth and dwelleth in vs, hindering vs from good, provoking vs vnto euill, defiling and cotaminating our best actions, neuer suffering vs with the full consent of <sup>m</sup> will, to performe or de- <sup>m</sup> *Galath. 5.* fire that which is good. As the Apostle <sup>17.</sup> plainly sheweth by his owne example, *Rom. 7.* <sup>a</sup> where the concupiscence re- <sup>n</sup> *Rom. 7. 14.* maining in him, is not only plainly cal- <sup>6.</sup> led a sinne, but described as a sinne, & as an *iniquitas*, or a repugnancie to the law of God

o *Rom. 7. 24.*p *seff. 5.*q *1. Iohn. 1. 8.*r *In Ioh. tract.*  
41.

God: the sense whereof (though the Papists haue no sense of it) made the holy Apostle crie out, *o Miserable man that I am, who shall deliuer me from this body of death?* Accursed therefore was the counsell of Trent, which confessing that the Apostle calleth it a sinne; notwithstanding pronounceth them accursed, that shall say it is a sinne. But if we say we haue no sinne, we deceiue our selues, saith *S. Iohn. 1.* and there is no truth in vs.

The freedome therefore which we haue in our sanctification, which as *Augustine* saith, is but begun in this life, is not from the being of sinne in vs altogether and at once, though we be freed from it, in part and by degrees, but from the dominion of it, that wee should no more bee ser-  
uants of sin, but being freed from sinne, might become seruaunts of righteousness, *Rom. 6. 6. 18.* which *Augustine* did well obserue out of the words of the Apostle, dehorting vs that sinne should not remaine in our mortall bodies. *Hee doth not say, let it not be, but, let it not raigne: for whiles thou livest, it cannot be*  
*avoi-*

avoided, but that sinne will bee in thy members; nevertheless let dominion bee taken from it, &c. Of this liberty the Apostle speaketh, Rom. 8. *the law of the spirit of life which is in Christ, hath made mee free from the law of sinne and of death.*

*[Rom. 8. 2.]*

That is, the power of the quickning Spirit, which being in Christ our head, and from him communicated vnto vs, doth rule in vs as a law, doth free vs from the power of sin which worketh death, that it no more haue dominion (as it were a law) in vs.

And Rom. 6. *hauing pro-*

*[Rom. 6. 2. &c. ad 12.]*

ued, that sin neither doth, nor can any more raigne in the faithfull, because after the similitude of Christs death and resurrection, they are dead to sin and risen againe; and therefore, as death can no more haue dominion over Christ, being risen from death, no more can sin haue dominion over the faithfull being once risen from the graue of sin; afterwards vers. 14. hee assureth the faithfull,

that sin shall not haue dominion over them, because they bee not vnder the Law, but vnder grace. Likewise Saint Iohn\* saith, *He that is borne of God, doth*

*[Rom. 6. 14.]*

*\* 1. Ioh. 3. 9. Ioh. 8. 34.*

*not*

*not commit sin*, namely, as a servant of sin: yea, he addeth, that *he cannot sin*, namely, with full swinge and consent of will, as those which bee servants of sin; because the seed of God remaineth in him, whereby he is partly spirit; and not only flesh. And therefore as he cannot perfectly will that which is good, because of the reluctation of the flesh; so can he not will with full consent, that which is evill, because of the reluctation of the spirit.

§. 15.  
2. *Freedom from the dominion of the law.*

x Bellarm. de iustif. lib. 4. cap. 5. c. 1.

Secondly, wee are in our sanctification freed from the Law. But we are here also to consider, *quatenus*, how farre forth. For the<sup>x</sup> Papists charge vs, that we place Christian liberty in this, that we are subiect to no law in our conscience, and before God; and that wee are free from all necessity of doing good workes: which is a most divelish slander. For although they absurdly confound iustification and sanctification; yet they know we doe not: neither are they ignorant, but that wee put a great difference betweene them in this respect. For though we reach that the obedience

of

of the Law is not required in vs to iustification, but that wee are freed from the exaction of the Law in that behalfe: yet we dehy not, but that vnto sanctification the obedience of the law is required; and wee by necessity of duty, bound to the obseruation thereof. Wee confesse that to be free from obedience, is to be the seruants of sin, and the willing and cheerefull worship of God, in 7 holines y *Luk. 174:* and righteousnes without feare, to bee true liberty. Wee acknowledge that the morall law of God is perpetuall and immutable; and that this is an everlasting truth, that the creature is bound to worship and obey his Creator; and so much the more bound, as hee hath received greater benefits. Indeede wee say with *Luther*<sup>z</sup>, that in our iustification wee *z De libert;* are restored to a state of iustice, from *Christ.* which *Adam* fell; but yet, as wee teach that wee are no more bound to obedience, that thereby we might be iustified; then *Adam* who was already iust; so we professe, that in allegiance and thankfulnessse, we are more bound to obey then he, yea, wee professe that God doth  
G there-

<sup>a</sup> Rom. 6. 18.

<sup>b</sup> Luk. 17. 74.

<sup>c</sup> Ephes. 1. 4.

1. Thes. 4. 7.

Titus. 2. 14.

Ephes. 2. 10.

<sup>d</sup> Rom. 3. 28.

Gal. 2. 16.

<sup>e</sup> Iam. 2. 14.

&c.

<sup>f</sup> Heb. 9. 14.

therefore free vs from the curse, and the bondage of the law, that wee might be inabled with freedome of spirit to obey it; and that being freed from sinne <sup>a</sup>, wee are made the servants of righteousness. We teach, that God hauing sworne <sup>b</sup>, that to those whom he iustifieth, he will giue grace to worship him in holines and righteousness; no man can be assured of his iustification without obedience: that sanctification being the end of our <sup>c</sup> election, calling, redemption and regeneration, it is a necessary consequent of sauing grace. We teach and professe, that howsoever good workes doe not concurre with faith, vnto the act of iustification, as a cause thereof; yet they concurre in the party iustified, as necessary fruits of faith, and testimonies of iustification. And as wee teach with *Paul* <sup>d</sup>, that faith alone doth iustifie; so with *Iames* <sup>e</sup>, that the faith which is alone doth not iustifie. Wee teach, that the blood of Christ, as it acquitteth vs from the guilt of sin; so doth it also purge <sup>f</sup> our consciences from dead workes, to serue the liuing God; that

he



he bare & in his body upon the crosse our <sup>g 1. Pet. 2. 24;</sup>  
 finnes, that we being delinered from sinne,  
 should live in righteousness: that whom  
 Christ doth iustifie by faith, them hee  
 doth sanctify by his Spirit; that *whosoever*  
*h is in Christ hee is a new creature,* <sup>h 2. Cor. 5. 17;</sup>  
 crucifying the flesh with the lusts there- <sup>i Gal. 5. 24.</sup>  
 of, and <sup>k Rom. 8. 1;</sup> walking not after the flesh, but  
 after the spirit. Wee professe that good  
 workes are necessary to saluation;  
 though not *necessitate efficientia*, as cau-  
 sing it as the Papists teach; yet *necessita-*  
*te praesentia*, as necessary fruits of our  
 faith, whereby wee are to glorifie God,  
 and to testifie our thankfulness, to doe  
 good to our brethren, and to make sure  
 our election, calling and iustification <sup>l 1. Pet. 1. 10;</sup>  
 vnto our selues; as necessary forerunners  
 of saluation, being the vndoubted bad-  
 ges of them that shall bee saued; being <sup>m Ephes. 2. 10</sup>  
 the way wherein wee are to walke to  
 everlasting life, being the evidence ac-  
 cording to which God will iudge vs at  
 the last day. And lastly, that as by iusti-  
 fication God doth entitle vs vnto his  
 kingdome; so by sanctification he doth  
 fit and prepare vs thereto.

n Rom. 3. 21.

We do not therefore by the doctrine of iustification through faith, abolish the Law, but rather as the Apostle faith<sup>n</sup>, stablish it. For the more a man is assured of his free iustification, the better he is enabled, and the more hee is bound to obey it.

o Rom. 6. 14.

But although we bee bound to obey the Law, as the subjects of God, and servants of righteousness; and although the Law hath singular vse in those that are iustified, (as being a rule of direction for our obedience, in the performance of the duties of piety towards God, of iustice towards our neighbour, of sobriety towards our selues; and a glasse of detection, to manifest the imperfections of our obedience, to keepe vs from Pharisaisme: and lastly, a rodde of correction, in respect of flesh or the old man yet remaining in vs, that by precepts, by exhortations and comminations, it more and more may be mortified in vs, and wee kept from the spirit of slumber and security: ) yet notwithstanding wee are not under the law, as the<sup>o</sup> Apostle saith, but under grace. Wee are therefore

fore in our sanctification freed, though not from the obedience, yet from the servitude and bondage of the law, and that in three respects:

First, in respect of the irritation of it. In which regard especially the law is called the  $\rho$  strength of sinne: not that

§. 16.  
Freedom from  
the irritation  
of the law.

the law causeth or prouoketh sinne properly, for the  $\alpha$  law is holy, iust and good; but only by accident, and occasionally.

P I. Cor. 15. 56  
q Rom. 7. 12.

For such is the corruptiō of our vntamed nature vntill we be renewed by the spirit of God; that when the law, which is holy and good, forbiddeth sinne, seeking to stoppe the course of our concupiscences, and to bridle our sinfull affections; thereby our vntamed corruption rebellith so much the more; and that it might appeare  $\epsilon\theta' \varsigma\epsilon\iota\varsigma\beta\omicron\lambda\omega\upsilon \alpha\mu\alpha\rho\tau\omega\lambda\delta\epsilon$ , exceed-

r Nitimur in  
vetitum sem-  
per cupimusq;  
negata.  
Gens humana  
ruit in vetitum  
nefas.  
quod non licet,  
acrius vrit.

(Rom. 7. 13. 8.

ingly sinfull, by occasion of the law worketh in vs all manner of concupiscence. Euen, as a deepe riuer, when nothing hindreth his course, hath a still, and as it were a dead motion; but if you seeke to restraine or stoppe his course, he will sinell and ouerflow all, now disdain-  
ing, as it were, a bridge: so our corrup-

† Rom. 7. 9.

v Lib. 3. dist.  
47. B.

tion, when it freely taketh his owne course, seemeth to be quiet, and as it were dead: but when the commandment commeth, †saith the Apostle, as it were to dam it vp, sin reuiueth & riseth against it, swelling and ouerflowing as it were, his wonted bankes. In this respect, the law (saith the Master of the " Sentences) *is called a killing letter, because forbidding sinne, it increaseth concupiscence, and addeth transgression untill grace doe free vs.* But we are regenerated by the spirit of sanctification, and by the bond of the same spirit coupled vnto Christ; we are freed from this bondage, euen as the wife is freed from the dominion of her husband by his death. For euen as whilest we were in the flesh altogether vnregenerate, the law, as it were our husband, occasionally and by accident begot in our soules, wholly corrupted with sinne, euill motions and concupiscences, as the fruites and issue of our flesh tending vnto death: so we being regenerated, and after a sort dead vnto this corruption, and consequently being mortified to the law in respect of the irritation thereof,

thereof, and the law in that regard dead vnto vs, the spirit of Christ, who hath vnited vs vnto him as our second husband, begetteth good motions in vs as the fruites of the spirit, acceptable vnto god. This is that which the Apost. teacheth, \* Rom. 7. for hauing said chap. 6. <sup>\* Rom. 7. 1.</sup> 14. that sinne shall not haue dominion ouer vs, because we are not vnder the law but vnder grace, after he had answered an obiection, & preuented the abuse of this Doctrine, which carnall men would make thereof, as though they might sin freely, because they are not vnder the law: in the beginning of the sequenth chapter he proueth, that we are not vnder the Law, but vnder grace, by that similitude which euen now I mentioned: because being regenerated and dead vnto sinne, we are mortified to the law, and the law to vs in respect of the irritation thereof, caused by our corruption; and consequently are deliuered from the power of it, as a wife is freed from the dominion of her husband, when he is dead.

Secondly in our sanctification we are  
G 4 freed

*Freedom from  
the terror or  
coaction of the  
Law.*

freed from the coaction and terror of the law, breeding servile feare in men vnregenerate; whereby, as bon-servants or gally-flaues by the whip, they are enforced to the performance of some outward duties, which otherwise they are vnwilling to doe. For those who are vnder the Law, as all men are by nature, are like bond-flaues; who for avoiding of punishment, are by terror drawne to doe some forced service, which is so much the more vnwilling, because they looke for no reward. This in the Scripture is called sometimes *πνεῦμα δουλείας*, *\* the spirit of bondage*, and sometimes *πνεῦμα φόβου*, *\* the spirit of feare*, from which we are delivered, when wee receive the spirit of adoption and sanctification; whereby wee are enabled to worship God in holinesse & righteousness, *ἀπόβας*, *without servile feare*, according to the covenant of grace made with Abraham, Luk. 1. \* And in this sense it is said, that the Law *is not imposed on the iust*, to whom, being as it were a law vnto themselves, & willingly performing that which is right, the terror and coaction

ction of the Law, so far forth as they are regenerate, is needlesse.

Thirdly as we are freed from the coercion and terror of the Law, so also from the exaction and rigour of the Law, which they call *τὸ ἀναβασινον*: *Freedom from the rigor or exaction of the law.* which though it be a liberty of sanctification, and appertaining to our new obedience; yet it dependeth on the liberty of iustification. For as there we were freed from the Lawes exaction of inherent righteousness, to the acceptance of our persons: so heere we are freed from the lawes exaction of perfect obedience, to the acceptance of our actions. So that whereas the law condemneth every the least imperfection or defect, not agreeing with that perfection of iustice, which it prescribeth, as a sin, or *ἁμαρτία*, and pronounceth the party in whom that defect or imperfection is, accursed: notwithstanding the new obedience of Gods children, wrought in them by the spirit of God, and performed according to the measure of grace received; though defectiue in it selfe, and stained with the flesh, is accepted of God; who

who covereth their imperfections with the perfect obedience of Christ, and not so much respecteth the perfection of the outward act, which hee doth not expect from such weaknesse, as the integrity of the heart, the vprightnesse of the will and desire, the sincerity of the indeavour; which if it bee not wanting, the Lord

b 1. Cor. 8. 12.

c Phil. 3. 14.  
15.

d Malac. 3. 17  
Psal. 103. 13.

b accepteth the will for the deede, and true endeavour striving<sup>c</sup> towards perfection, for the perfect performance. In which respect, the Lord according to his gracious promise, <sup>d</sup> *useth clemency towards vs, as a tender father useth clemency towards his sonne*, taking in good part the childish endeavour of his children, proceeding from an unfained desire to please him.

S. 17.

The liberty of  
sanctification  
as it is aright,  
with the priu-  
ledges thereof.

But our liberty in sanctification is not only an immunity, but also an *ἐξουσία*, or right, consisting of great privilegedges. For, first wee are not only freed in part from the corruption of sinne, which we call mortification; but are also positively made righteous, being, as the Apostle *Peter* speaketh, made partakers<sup>e</sup> of the divine nature, in that flying from the

e 2. Pet. 1. 4.

cor-



corruption which is in the world by  
 lust, we are renewed according to the  
 f image of God, in holinesse and righte- *f Ephes. 1. 14.*  
 ousnesse. For as the sacred oyle being  
 powred on the head of *Aron* (who was *g Psal. 133. 1*  
 a type of Christ) distilled vnto his lower  
 parts: so the *h* oyle of grace wherewith *h Psal. 45. 8.*  
 Christ our head was annointed *i* with- *i Iohn. 3. 34.*  
 out measure, is derived even to his infe-  
 rior members here on earth, who are  
 also therewith *k* annointed, *l* receiuing *k 2. Cor. 1. 27.*  
 of his fulnesse, even grace for grace. *l Iohn. 2. 20.*  
 Neither are we only freed from the fer- *27.*  
 vitude of sin, Satan, and the world, but in *l Iohn. 1. 16.*  
 Christ our King, who hath overcome  
*m* the world, and triumphed over sinne *m Iob. 16. 33.*  
 and Satan, wee are also made Kings *n*, *n Coloss. 2. 15.*  
 with assurance to bee couquerers of all *n Apocal. 1. 6.*  
 the enemies of our salvation. *Rom. 16. 20.*  
*2. Cor. 2. 14.*  
*Rom. 8. 37.*

And as touching the Law, we are not  
 only freed from the irritation thereof,  
 wherevnto our owne corruption did  
 make vs subiect, as vnto a husband, who  
 begot foule issue of vs tending to death,  
 and so left at large: but we are also ioy-  
 ned to another husband which is  
 Christ, by his Spirit, whereby *o* he pro- *o Rom. 7. 4.*  
 duceth

duceth in vs the fruits of the spirit, to the glory of God. Neither doth the law only cease to provoke vs vnto sinne; but, when we are once sanctified, it becometh, as *David* \* speaketh, a counsel-  
 p Psal. 119. 24 lour vnto vs, and a directour vnto good things.

Neither are we freed only from the spirit of bondage and feare, but are also indued with the spirit of liberty and grace, the spirit \* of adoption, the spirit  
 q Rom. 8. 15. of \* power and of loue, and of sobriety:  
 r 1. Tim. 1. 7. which spirit hauing shed \* abroad the  
 s Rom. 5. 5. loue of God in our hearts, testifying vn-  
 t Ephes. 1. 14. to vs our adoption, and as an earnest  
 assuring vs of our inheritance, and en-  
 flaming our hearts with a reciprocall  
 loue of God, and of our neighbour for  
 u Rom. 7. 22. his sake: we begin to delight \* in the law  
 v Psal. 1. 2. 119. of God, as concerning the inner man,  
 24 neither are the commandements of God  
 \* 1. Iohn. 5. 3. \* grievous vnto vs, & we begin to serue  
 the Lord not only without feare, but  
 x 1. Chron. 28. also with \* willing mindes and vpright  
 7. hearts. For those who are redeemed &  
 y Psal. 110. 3. sanctified by Christ, are עַם נְדָבוֹת \*  
 z Titus. 2. 14. people of willingnesse, \* a people peculi-  
 ar

arto himselfe, zealous of good workes.

And lastly, concerning the rigour of the Law; we haue not only this immunity, that the imperfections of our sincere obedience are not imputed to vs; but also this priuiledge, that our imperfect obedience, which in it selfe is worthy to bee reiected, notwithstanding is both accepted of God, and rewarded. For Christ hauing washed vs with his blood, and sanctified vs by his spirit, hath made vs both kings, as I said before, & also <sup>a</sup> Priests, or as *Peter* speaketh, <sup>a</sup> *a royall and holy Priest hood, to offer spirituall sacrifices acceptable to God by Iesus Christ:* the sacrifice of obedience whereby we offer our selues <sup>e</sup> *as a liuely,* <sup>c</sup> *Rom. 12.1,* *holy and acceptable sacrifice vnto God, which is our reasonable seruice:* the sacrifice of almes, whereby wee offer our goods, with which <sup>d</sup> *sacrifices God is well pleased:* <sup>d</sup> *Heb. 13.16.* the sacrifice of a broken and contrite heart <sup>e</sup>, which is to God in stead <sup>e</sup> *of all sacrifices:* <sup>e</sup> *Psalm. 51.19.* the sacrifice of prayer, which is accepted <sup>f</sup> *as incense,* & as the <sup>f</sup> *Psalm. 141.2.* euening sacrifice: the sacrifice of praise, that is, the <sup>g</sup> *fruit,* or as *Hosea* <sup>h</sup> speaketh <sup>g</sup> *Heb. 13.15!* <sup>h</sup> *Hos. 14.3.*

i *Psal.* 50. 13

14. 23.

k *Apos.* 8. 3. 4.a *Prov.* 11. 18.p *sal.* 19. 11.b *Heb.* 10. 35.l *ames.* 1. 12.c *Mat.* 6. 4. 6.

18.

d *Luk.* 6. 35.e *Mat.* 10. 41.f *Psal.* 62. 13.

eth, the values of our lips, which the Lord preferreth <sup>1</sup> before the sacrifices of goats and bulles: all which, though in themselves detestive and imperfect, are notwithstanding acceptable vnto God, through the mediation of Christ, who, making intercession for vs, performeth <sup>2</sup> all these sacrifices of ours, with the odours of his owne sacrifice, that so they may bee acceptable, and sweet smelling savours vnto God.

Neither are they only accepted, but also rewarded. For our <sup>a</sup> obedience, our <sup>b</sup> confidence, our patience, our <sup>c</sup> prayer, fasting, almes, and <sup>d</sup> charitable deeds haue their rewards; in so much that <sup>e</sup> a cup of cold water giuen in charity, shall not lose his reward. In respect whereof, we may well say with *David*<sup>f</sup>, *vnto thee Lord, mercy: for thou rewardest a man according to his worke.* Which plainly proueth, that the reward of our obedience is not to be ascribed to the merit of our works, (which in themselves cannot stand in iudgement) but to the mercies of God in Christ. For there is greater mercie in not imputing vnto vs the im-

perfe-

perfections of our workes; greater in accepting of them as if they were perfect; but greatest of all in rewarding them. The consideration whereof, ought to animate and stirre vs vp with willing and cheerefull mindes, to obey God, to serue him, to call vpon him, & to performe such duties as he requireth of vs; because we are to be assured, that he doth not impute vnto vs our wants, but accept our imperfect obedience, and not only fauorably accept it, but also graciously reward it.

Hitherto we haue spoken of the common liberty of Christians: which being (as we haue heard) conferred vpon vs in our vocation, iustification, and sanctification; we are to be exhorted to giue all diligence, both that we may be called, iustified, and sanctified, and that our calling, iustification, and sanctification may be made sure vnto vs, by leading a godly life. For if we be not sanctified, nor iustified, nor called, then are we (whatsoeuer we are, rich or poore, noble or base, learned or vnlearned) the most miserable bond-slaves of sinne and Satan; and being seruants, howsoeuer for a time wee

§. 18.

*The speciall liberty of Christians, or that which is peculiar to the faithful vnder the Gospell.*

g Iohn. 8. 35.

we retaine a place in the house of God, yet we shall not abide for euer, but when the time of seperation commeth; we shall be cast out: whereas contrariwise being made free by our calling, iustification, sanification, as the sons of God, we shall haue the priuiledge of sons, which is, to abide in the house of God for euer.

h Gal. 4. i.

e. 6. 3. 24.

Now followeth the Christian liberty, which is peculiar to the faithfull vnder the Gospell. For the faithfull vnder the old Testament, though they were sonnes and heires, and therefore enioyed the former liberties by Christ, in whom they beleeued: notwithstanding vntill the fulnesse of time came, which was the full age of the Church, they were vnder yeeres; and therefore as sonnes during their minority, were subiect to <sup>h</sup> schoole-masters and Tutors, whereby are meant the peadagogy and gouernment of the typicall Church of the Iewes, contained in the ceremoniall and iudiciall lawes of *Moses*; in which regard, they, though sonnes, seemed little to differ from seruants. Both these lawes were appendices of the law morall: the ceremoniall, of the

the first table, determining the particulars of that peculiar worship which hee prescribed to the typicall Church, vntill the comming of Christ. The iudiciall, of the second, determining the particulars of the peculiar pollicy which he prescribed to the Common wealth of the Iewes. So that the ceremoniall, were the Ecclesiasticall lawes of that Church; the iudiciall, the ciuill lawes of that Common wealth. Both were yokes of bondage, as the Apostle speaketh<sup>1</sup>, in respect of the Iewes; on whose consciences these lawes were imposed; binding them to the strict obseruation thereof; in regard whereof, they are called an<sup>k</sup> vnsupportable yoke, vnder which notwithstanding, the faithfull were *ἡμεῖς*, <sup>1</sup> held in bondage. And as touching the Gentiles, they were as a<sup>m</sup> wall of separation betweene thē & the Iewes, & as the dore of Noahs Arke, excluding all frō saluation that were not of that Church, either as borne Iewes, or as proselytes. For the rest were without<sup>n</sup> Christ, aliants from the Common-wealth of Israell, strangers from the covenants of promise, hauing

Gal. 5. 1.

Act. 15. 10.

Gal. 4. 3.

Ephes. 2. 14

Ephes. 2. 12

*no hope, living without God in the world.*

o Ephes. 2. 14.  
G<sup>c</sup>.

p Act. 15. 9.

q Gal. 4. 4.  
r Heb. 9. 10.

s 2. Cor. 3. 11.  
13.

t Gal. 4. 3. 4. 5.

This wall of partition o our Sauour Christ by his death hath dissolued, taking away all difference p betweene Iewes and Gentiles, freeing and exempting both the one and the other, from the obedience both of the iudiciall and ceremoniall law, which were giuen to put a difference betweene the Iewes and the Gentiles, vntill the fulnesse of time, q Gal. 4. 4. the time r of reformation, that is, vntill the comming of the Messias, by whose death they were to be r abrogated. For howsoeuer the faithfull, before the Church came to full age, were in bondage vnder the ceremoniall, and iudiciall law, as vnder schoolemasters and Tutors; yet, when t *the fulnesse of time came, God sent his Sonne borne of a woman, and borne vnder the law, that he might redeeme them that were under the law:* meaning that we are redeemed, not only from the morall law, in the respects beforenamed; but also from the ceremoniall and iudiciall, euen in respect of obedience.

For as touching the ceremoniall law,



as it was an <sup>u</sup> hand-writing of ordinances <sup>u Coloss. 2. 14.</sup>  
 which was (though vnderhand) against <sup>u Gal. 3. 10.</sup>  
 vs; Christ hath cancelled it, and nailed <sup>Ephes. 2. 15.</sup>  
 it to his crosse. As it was a \* shadow and \* Heb. 10. 1.  
 figure of things to come, Christ hath a- <sup>Coloss. 2. 17.</sup>  
 bollished it, by performing that indeed, <sup>Iohn. 1. 17.</sup>  
 which it did but shadow and prefigure:  
 for the law was giuen by *Moses*, but  
 grace and truth by Christ. For as grace  
 is opposed to the curse, so truth to fi-  
 gures: the ceremonies therefore of the  
 law gaue place as shadowes to the body,  
 and as figures to the truth.

The ciuill or iudiciall law, being the  
 positue lawes of that people, Christ ab-  
 rogated, when according to the prophe-  
 sic of *Daniel* \*, he destroying the Com- <sup>x Dan. 9. 26.</sup>  
 mon-wealth of the Iewes, their city and <sup>27.</sup>  
 temple, did withall abollish their polli-  
 cy and lawes. For the very city, temple,  
 and whole state of the Iewes, being types  
 and shadowes of Christ and his Church,  
 were, when Christ was exhibited, and  
 his vniversall Church by preaching the  
 Gospell to all nations, planted <sup>y Mat. 24. 14.</sup> <sup>7,</sup> to giue  
 place; and with them, their lawes; which  
 were to hold but till the fulnesse of time.

For as the Apostle saith, the Priesthood (namely, of *Aaron*) being translated,<sup>a</sup> the law (namely of *Moses*) is also translated.

<sup>a</sup> Heb. 7. 12.

Howbeit there is some difference between the abrogating of the Ceremoniall, & of the iudiciall law: the ceremoniall rites, because they were principally ordained to prefigure Christ, are so abolished, that it is not lawfull for Christians to obserue them, for that were to deny that Christ is come. *Ea non obseruant Christiani* (saith <sup>a</sup> *Augustine*) *per quæ Christus promittebatur; nec adhuc promittuntur, quia iam impleta sunt: Christians doe not obserue those things, by which Christ was promised; neither are they still promised, because they are already fulfilled.* The iudiciall ordinances, because they principally tended to the obseruation of iustice and equity, may be vsed, so they be not imposed or obserued by vertue of the iudiciall law: for that were, though indirectly, to deny that the Messias is already come. Both lawes were dead with Christ, though they were not buried, but as it were kept aboue ground,

euen

<sup>a</sup> *Contra Faustum Minich.*  
lib. 19. cap. 18.

even by Christians among the Iewes,  
vntill the dissolution of the temple and  
city of Ierusalem. After which time, the  
ceremoniall precepts were not only  
dead, as <sup>b</sup> one saith, but also deadly to <sup>b</sup> *Rho. 1. 2.*  
the obseruers of them, but the judicials *quest. 104.*  
not so. *S. 19.*

Now, this Christian liberty as it is an *Peculiar Christi-  
an liberty,*  
immunity, is a freedome from from all *as it is an im-  
munity.*  
bond of conscience, in respect of out-  
ward things, which are neither com-  
manded nor forbidden in the eternall  
law of God. Of which there are two  
sorts, the ordinances of men concerning  
things indifferent, and the creatures of  
God.

For as touching the former, seeing  
there is no law that bindeth the consci-  
ence properly, but only the law of God,  
in which sense he is called <sup>c</sup> our only *c* *Iame. 4. 12.*  
Law-giuer, and seeing we are freed from  
those lawes of God, which determined  
those particulars, which are neither com-  
manded nor forbidden in the morall  
law of God: it is plaine therefore, that  
our conscience is free in respect of these  
things. As for the lawes of men, whe-

ther they be ecclesiasticall or ciuill, they do not properly binde the cōsciēce; because neither is simple obedience due vnto them, neither can they make any particular, which in respect of the morall law, is indifferent, as being neither commanded nor forbidden, to be simply necessary. The conscience of a Christian is exempted from humane power, and cannot be bound, but where God doth binde it. And therefore the Apostle, as he chargeth the Corinthians, that,

d 1. Cor. 7. 23. seeing they were <sup>d</sup> bought with a price, they should not be the seruants of men, ( which is not to be vnderstood of externall seruitude, but of the bondage of the conscience ) and likewise the Colossians, <sup>e</sup> that *no man should condemne them*, ( that is, take vpon him to binde the conscience with guilt of sinne ) *in respect of meate and drinke, or holy-dayes*: so he re-

f Coloss. 2. 20. proueth the <sup>f</sup> Colossians, for obseruing the traditions of men, with opinion of necessity, as if the conscience were bound by them, or religion were to be placed in them.

Herein therefore the Church of Rome  
is

is also an enemy to Christian liberty, not only in burthening Christians with an heape of innumerable traditions and ceremonies; but chiefly, in imposing them vpon the conscience: teaching, that the traditions of the Church are with like & reuerence, and equall affection of piety to be receiued, as the written word of God; and that the commandments of the Church, euen concerning outward things, doe binde the conscience, And although many of their ceremonies be wicked; more, ridiculous; most of them, superfluous; yet so absurd they are, as to impose them to bee obserued, not only with opinion of necessity, as binding the conscience, but also of worship, of perfection, of merit, of spirituall efficacy.

*g Conc. Trid.  
Sess. 4.*

Secondly, by this liberty we are freed frō scrupulosity of conscience, in respect of the creatures, which are ordained for our vse; the difference of cleane and vn-cleane (which was made by the ceremonial law) being taken away. *Nothing*, saith our Sauour Christ, *that goeth* *h Mar. 15. 11.* *into the mouth, defileth a man.* And Paul,

¶ Rom. 14. 14. *I know, saith hee, and am perswaded by the Lord Iesus, that there is nothing common or uncleane of it selfe.*

§. 20.  
Peculiar Chri-  
stian liberty,  
as it is a rite.

But this liberty is not only an immunity, but also an ἐξουσία or power, both in respect of the ordinances of men, and also of the creatures of God. For, being freed from the ceremoniall, and iudiciall lawes of God, and therefore not tyed to any particular or certaine lawes, which should determine the particulars not mentioned in the word of God: hereupon ariseth a liberty, both to law-giuers, and those who are subiect to lawes. The Law-giuers are not restrained to any particulars, but haue liberty to ordaine such holosome, either constitutions Ecclesiasticall, or lawes ciuill, as are not repugnant to the word of God. Lawes there must be, to determine the particulars not mentioned in the generall law of God: for they are the very bond of humane societyes, necessary for the execution of the lawes of God, and for the maintenance of peace and order among men. Neither can it be denied, but that as the iudiciall law being abollished, it is lawfull

lawfull for Law-giuers to ordaine ciuill lawes; so likewise the ceremonial law being abrogated, to establish lawes Ecclesiasticall. Only the question is, who must be these Law-giuers. Surely, not the Presbyteries of euery parish, which neuer were in vse in the Primitiue Church, but Synodes; as appeareth by the perpetuall practice of the Church, both in the Apostles times, and euer since. Synodes, I say, either prouinciall, or nationall; and those assembled, either out of some nation, or out of some more then one, which some call *Consilia media*, or lastly generall. The authority of Synodes prouinciall and nationall hath alwayes beene of great regard, though there want a Christian Magistrate to second and confirme them, being both assembled and moderated by the authority of Metropolitanes and Arch-bishops: but when both nationall Synodes are assembled, and the Synodall constitutions ratified by the authority of the Soueraigne, and that according to the positiue lawes of the land, authorizing him so to doe; I see not, why men should  
not

not as well thinke themselves bound to obserue lawes Ecclesiasticall, as Civill. For though some make a difference betweene them in this behalfe, because civill lawes determining particulars belonging to the second table, cannot bee violated without breaking the second table, whereas ecclesiasticall lawes determining particulars appertaining to the first table, may bee broken without transgressing of the first table; yet, who seeth not the weaknesse of this distinction? Seeing the second table is broken by disobeying the lawfull authority of superiours (which wee ought to obey for conscience sake) as well by transgressing the one, as the other. Superiours in the Church are to be honoured and obeyed by the fifth commandement, and other Scriptures<sup>1</sup>, as well as superiours, in the common-wealth. And if their constitutions, when they wanted the concurrence of a Christian Magistrate, were of force in the Primitiue Church; then much greater is their validity, being confirmed by the authority of the Sovereigne, and the Sovereigne authorized

<sup>1</sup> Heb. 13. 17.



rized therevnto by Law.

The freedome of the subiect is, that being freed from the yoke of the iudiciall and ceremoniall law hee may with a free conscience obey any other lawes whether Ecclesiasticall or Civill, which being not dissonant from the word of God, are or shall be imposed vpon him. Which, though it be a plaine and evident truth, yet by some men it is not observed.

And as touching the vse of the creatures, and of all things indifferent, wee are to know, that the right and dominion we had over the creatures, which was lost in *Adam*, is restored in *Christ*, (for all are yours, saith the Apostle<sup>m</sup>, & <sup>m 1. Cor. 3. 22.</sup> you are Christs) and that not onely for Christians vnder the Gospell, but also for all the faithfull from the beginning. For we reade, *Gen. 9. 3.*, that to *Noah*, <sup>n Gen. 9. 3.</sup> who was the heire<sup>o</sup> of the righteousness, <sup>o Heb. 11. 7.</sup> which is by faith, the graunt was renewed, and free vse of the creatures permitted. Howbeit this freedome was, by the ceremoniall law restrained, not only after the giuing of the law of *Moses*; but also

<sup>p</sup> Gen. 7. 2. 9. 4 also before, a difference being put <sup>p</sup> betweene things cleane and vncleane: which difference by Christ is taken away. For, no <sup>q</sup> creature is vncleane of it selfe, but every <sup>r</sup> creature is good, and nothing to be refused, but may be received with thanksgiuing. Yea of all outward things, not forbidden of God, which commonly are called things indifferent, the Apostle affirmeth in generall, that <sup>t</sup> *all things are lawfull*, and <sup>u</sup> *to the pure all things are pure*. By this liberty therefore the faithfull are priuiledged, with freedome of conscience, to vse or forbear any of the creatures of God created for our vse, or things indifferent, without opinion of necessity to bee brought <sup>v</sup> vnder the power thereof, or placing religion therein. In which respect, *Basil* fitly calleth things indifferent, *τὰ ἀδιάφορα*, things in our power or left to our liberty.

<sup>s. 21.</sup> But here for avoiding of error, three things are from the generall doctrine to be repeated. First, that this also is a liberty of the sonnes of God: secondly, that it is spirituall: and thirdly, that it is

*Application of the generall doctrine to this particular.*  
<sup>1.</sup> *That this also is a liberty*

a true liberty. For as touching the first; <sup>of the sons of God.</sup> though all things bee pure to the pure; <sup>\* Tit. 1. 15.</sup> yet <sup>\* to them that are uncleane and unbe-</sup> <sup>\* Cor. 6. 12.</sup> leening, nothing is cleane. Though to <sup>1. Tim. 4. 3.</sup> the faithfull all these outward things are lawfull; yet to the wicked and vnbeleeuers nothing is lawfull, yea, those actions, which are materially good as being commanded of God, as they proceed from them, are turned into sinne. Which is spoken, not to this end, to deriue me into desperate courses; but to force them, without farther delaies, to breake off the course of their sinnes by speedy and vnfeined repentance, and to sue vnto God for mercy and pardon in Christ; because this is the only thing which they may lawfully doe and without sinne, and which vntill they doe, they doe nothing else but sinne, and by sinne hoord vp wrath against the day of wrath, &c.

Secondly, though this liberty concerne outward things; yet it selfe is inward and spirituall, as being a liberty of the conscience. Now the conscience respecteth God, as our outward actions  
and

<sup>2. That this al-  
so is a spiritu-  
all liberty.</sup>

*Instit. Lib. 3.  
cap. 19. §. 10.*

and the externall fruits of our conscience respect men; who may moderate or reſtraine the externall actions, wherein the outward vſe of our liberty conſiſteth; the inward liberty notwithstanding of the conscience before God, remaining entire. *They greatly erre, ſaith Calvin, who thinke that their Chriſtian liberty is nothing, unleſſe they uſe it before men. But they ought to thinke, that by their liberty they obtaine no new thing in the ſight of men; but before God; and that their liberty conſiſteth as well in abſtaining, as uſing. If they know, that it is a thing indifferent before God, whether they eate fleſh or egges, put on red or blacke apparell: it is enough and more then enough. The conscience is now looſe, where- to the benefit of this liberty doth appertaine: therefore, though hereafter they abſtaine from fleſh all their life, and alwaies weare one colour; they are nevertheſſe free. Yea therefore becauſe they are free, they doe with a free conscience abſtaine.*

*3. That this alſo is a true liberty.*

Thirdly, as this liberty is ſpiritually, ſo alſo a true liberty. Now all true and lawfull liberty of creatures, is limited & bound-

bounded: the liberty of the Creator alone, being vncircumscribed. Wherefore if any arrogate to themselves an vnbounded liberty, it is a licentiousnesse, and not a true liberty. As first, in regard of lawes and commandements of men; there are bounds set, first to the lawgiuers, in respect both of the things commanded, & also of the manner of commanding. For, lawgiuers may not assume vnto them a liberty to command what they list, but only such things as they know, not to bee repugnant to the law of God. For they must know, that all their lawes are limited by the law of God, and themselves vpon paine of damnation, restrained from commanding that which God forbiddeth, and from forbidding that which God commandeth. For by wicked lawes, they make themselves like *Ieroboam*, who caused all Israel to sinne. Moreover, they must be carefull, not only to command that which is lawfull; but also in ciuill lawes, those things which be expedient, and profitable for the weale publike; & in lawes Ecclesiasticall, such things as  
tend

b 1. Cor. 14. 26  
40.

tend<sup>b</sup> to decency, to order, and edification. Otherwise, though the subiect may lawfully obey, in such cases; yet the Lawgiuer offendeth in abusing his authority, which was giuen him for the good of the inferiours.

c James. 4. 12

Againe, in respect of the manner, superiours must keepe them within their bounds, and not take vpon them the authority of our<sup>c</sup> one only Lawgiuer, who hath power to saue, and to destroy; which is, to bind the consciences of men, as, by imposing that vpon the conscience as simply necessary, which God by his law hath left indifferent; or by teaching<sup>d</sup> men to place religion in the observation of their traditions. For this is the practise of the Antichrist of Rome; who, vsurping the authority of God, and challenging to himselfe a boundlesse power, fitteth in the consciences of men, as God.

d Mat. 15. 2. 9

Likewise to the subiect; for as hee may not thinke, that he hath liberty to obey any lawes of men, though vnlawfull, and much lesse to place religion or perfection in the observation of them,

as the Papists doe: so on the other side,  
he may not thinke, that he hath liberty  
to breake the lawes of men, though not  
vnlawfull, and much lesse to place reli-  
gion or perfection therein; as they seeme  
to doe; who vse to bee opposite to the  
Papists in the contrary extreame. For,  
I beseech you, doe not many among  
vs, thinke themselues the more religi-  
ous, for refusing obedience and conformi-  
ty to the lawes, and censure others  
as formalists and time-servers? But be-  
loved, as wee are not to iudge <sup>e Rom. 14. 2, 3.</sup> those,  
who out of weaknesse refuse conformi-  
ty; so those which bee refractary should  
not thinke, either the better of them-  
selues for not conforming, or the worse  
of others for conforming. The King-  
dome<sup>f</sup> of God doth not stand in these  
things. And certainly, if <sup>f Rom. 14. 17.</sup> neither cir-  
cumcision, nor vncircumcision auaille a-  
<sup>g Gal. 5. 6.</sup> ny thing; then much lesse the vse or for-  
bearance of those ceremonies, which  
are in controverfy among vs. Doth not  
the Apostle plainly tell vs, <sup>h 1. Cor. 8. 9.</sup> that these  
outward things doe not commend vs  
vnto God, and that neither the vse or  
for

forbearance of them in it selfe doth make vs either better, or worse before God? But when they bee vsed or borne with disobedience to lawfull authority, without due regard of avoiding scandall, with vncharitable censuring and iudging one of another, with alienation of the affection of one brother from another; doubtlesse there 'is fault committed. And who seeth not, that while contentions grow hotte about these things, both charity and piety waxeth cold?

Secondly in respect of the creatures and things indifferent, though wee haue free liberty to vse or forbear them; yet it is not a boundlesse liberty. For the law of God hath set it foure bounds, *viz.* piety, loialty, charity, and sobriety. *Piety*, respecting Gods glory and worship: *Loialty*, hauing reference to superiours; *Charity*, to all men; *Sobriety* to our selues. Canst thou not vse thy liberty in some particular, without Gods dishonour, or neglect of his service?

11 Cor. 10. 31 Remember, that whether i you eate or drinke, or whatsoever you doe, you must doe



doe all to the glory of God. Cannot thy liberty bee vsed, without contempt of the Magistrates lawfull authority? Remember, that God hath commanded thee to obey thy superiours in all lawfull things, as <sup>k</sup> all things (not forbid- 1. Cor. 6. 11. den by God) are lawfull; that all *authority is <sup>l</sup> from God*, and that, *hee which resisteth lawfull authority resisteth God;* 1. Rom. 13. 1. <sup>2. 5.</sup> that *they which resist, shall receiue to themselves iudgement*; and that thou must obey not only for feare, but also for conscience sake. Remember what S. Peter saith, <sup>m</sup> Be subiect to all humane or- m 1. Pet. 2. 13. dinance, whether the soveraigne, or sub- 16. ordinate governours. But how? *As free, and not as hauing the liberty for a cloake of naughtinesse, but as the servants of God.* Can it not be vsed without the offence of thy weake brother? Take heed, saith the Apostle, <sup>n</sup> lest thy liberty be an n 1. Cor. 8. 9. offence to the weake. For hee that scandalizeth his brother, sinneth against Christ. 10. 24. Rom. 14. 15. 16. Wherefore if meate offend my brother, I will not eate flesh whiles the world standeth, rather then I will offend him. Lastly, can it not be vsed in some particular, vn-

o Gal. 5.13.

lesse thou shalt passe the bounds of sobriety, temperance, humility, modesty, frugality, &c. Remember, what the Apostle saith, ° *Brethren you are called to liberty, only use not your liberty, as an occasion to the flesh.*

§. 22.

Decision of a doubtfull question, what is to be done, when we seeme to be in a strait betwene disobedience to the Magistrate, and offence to the weake.

But here ariseth a doubtfull question, the explication whereof is needfull for these times. For sometimes there seemeth to be a conflict betweene the law of loyalty, and the law of charity; as when that which the Magistrate commandeth, cannot (as wee thinke) be observed without the offence or scandall of the weake, In which case of Antinomy (which some say is our case) divers know not which way to turne them, and others erroneously chuse to disobey the Magistrate, rather then seeme to offend their weake brethren.

Consider therefore vprightly what I shall say, and the Lord giue you vnderstanding mindes, and tractable hearts, to see and embrace the truth.

First therefore vnderstand, that wee are neuer cast into such an exigent betwene two sinnes not yet committed; but

but there is an issue from them both without a third. Suppose therefore, that in this case there were an Antimony, or such an opposition betweene the two lawes of loyalty and charity, as that the one could not be observed, without the neglect of the other. In such cases of Antimony, we are to know, that if wee obey the superiour law, vnto which we are more bound, as hauing higher and more principall ends; the inferiour <sup>p</sup> (which giueth place vnto it) is not broken. Now, the supreme end is the glory of God; then, the common salvation of the Church; then, every mans owne salvation; then, the salvation of his neighbour; then, the common outward good of the Church, or Common-wealth; then, our owne; then, our neighbours. So that publike and common goods are to bee preferred before private, and spirituall before corporall, and the glory of God before all. Well then, thou saist thou maist not yeeld to the ceremonies, as namely, the Surplice, the Crosse, and kneeling at communion; because these things cannot bee done

*p Mat. 12. 7.*

*Jerem. 7. 22.*

*Luk. 14. 26.*

without scandalizing of thy brother. Suppose it were so, and remember that I doe but suppose it. But on the other side, thou refusing the vse of indifferent things, whereunto thy Christian liberty extendeth, being enioyned by lawfull authority, with such conditions as these are enioyned; I say vnto thee without supposition, that besides thy disobeying the lawfull authority of a Christian Church, and of a Christian Magistrate, whom thou oughtest to obey even for conscience sake; thou dost scandalize, first, thy weake brethren being affected as thy selfe, who by thine example, for which thou perhaps thinkest thou hast good ground, are animated, or, as the Apostle <sup>1</sup> speaketh, edified, without ground, to contemne <sup>2</sup> the authority of the Magistrate, and of the Church; and from that contempt doe many of them proceed to mislike of the State, & from mislike, either to separation, or to some degree of disloyall discontentment. Besides those of thine owne disposition, thou doest offend them who are more loyally affected; who, if they bee not  
the

q 1. Cor. 8. 10.  
1 In this scandal they are  
deepest, who  
are of greatest  
note.

the better grounded in our most holy <sup>[Iud. 20.]</sup> faith, doe stumble at your practise, and begin to stagger in the profession and practise of religion, when they see men seeming most zealous in our religion, & professing, (as they pretend) the cause of sincerity, vpon no iust cause to abandon their ministry, to oppose themselves against authority, to maintaine a faction in the Church, and wilfully (for any thing that they can see) to persist in a bad course. And hereupon many take occasion to rest in outward civility, without grace, and to mislike all forwardnesse in religion for your sakes, &c.

Now here seemeth to be *σκανδαλον ἀμφίρροον* a scādall falling two ways; indeed a single supposed offence, opposed to a double scandal, ioyned with disobedience. If no more could be said, who could doubt on which side rather to encline? But to these I adde other respects, that ought to be regarded more then a supposed scādall. The question is not, as many would seeme to vnderstand it, whether, it being a thing arbitrary, & meerely left vnto our

1 Cor. 13. 5.

owne choice, either to vse these ceremonies, or to forbear them, { as it was in the Apostles question of eating flesh } whether ( I say ) we ought to abstaine, if we vnderstood that a brother would bee offended at the vse of them, or not : for then there were no question, but that for avoiding of scandall, we ought to abstaine. But these things are not arbitrary, in our choice ; but imposed by lawfull authority, and that with such condition, as that the obseruation of these things being indifferent in themselues, becometh respectiue necessary. First in respect of authority, which not only for feare, but also for conscience sake, wee are bound to obey in all lawfull things. This one necessity of obedience is sufficient to excuse me from scandall, especially if I doe my endeaour to preuent it, as after shall be shewed. Secondly in respect of the conditions wherewith they are imposed; as, not to receiue the communion vnlesse we kneele; not to goe on in our ministry, vnlesse we conforme. For, care of avoyding scandall respecteth arbitrary matters, and not necessary duties  
apper-

appertaining to Gods glory, and our sal-  
vation: which we must performe, though  
all the world would be offended there-  
at. The care of thine owne saluation  
must be preferred to the supposed dan-  
ger of another mans fall: the care of the  
Churches saluation, much more, the glo-  
ry of God, most of all. Well then, maist  
thou not receiue the Communion, be-  
ing a duty appertaining to thine owne  
saluatiō, to the edificatiō of the Church,  
& communion of Saints, to the glory of  
God, vnlesse thou wilt receiue it vpō thy  
knees? (it being a gesture not only law-  
ful, but most cōuenient to be vsed in such  
a part of Gods worship, as is performed  
with inuocation \* on the name of God;  
especially seeing the gesture vsed at  
meales is not to be vied, vnlesse the Sa-  
crament were with our meales, as at the  
first institution with Christ last supper,  
and in the primitiue Church with their  
loue feasts, receiued; for the cause of the  
gesture being worthily taken away, the  
\* reason of retaining it ceasseth; for  
which cause the Councillof *Laod. c. 28.*  
\* as it forbad loue-feasts the Church: so

*\* I meane not  
only prayer,  
but also with  
thanksgiving  
in regard  
whereof it is  
called the Eu-  
charist.*

*\* So the cause  
of standing at  
the Passequer  
ceasing, the  
gesture it selfe  
was altered by  
the Church, so  
that alteration  
confirmed by  
the practise of  
Christ, (who  
notwithstand-  
ing perfectly  
fulfilled the  
Law.)*

*Luke. 22. 14.*

*\* Et Concil.*

*Constantinop.*

*in Trullo. c. 74*

also

also *accubitus*, the gesture vsed at feasts.) I say vnto thee confidently, if thou mayest not receiue it, vnlesse thou doest kneele; thou oughtest to receiue it kneeling, though another would be offended thereat.

Mayest thou not preach the word (to omit other parts of the ministeriall function, the necessity whereof should preuaile with vs more then a supposed scandall, for it shall suffice to insist in this one particular) mayest thou not, I say, preach the Gospell of Christ, being a duty whereof necessity is imposed vpon thee, and <sup>u 1, Cor. 9. 16.</sup> Woe be vnto thee if thou preach not the Gospell; a duty whereby thou art bound in especiall manner to edify the Church, and to glorify God; vnlesse thou yeeld to the vse of such things, as are neither in themselues vnlawfull (I meane the Surplice & the Crosse, whereof the one in the iudgmēt of the Church serueth for decencie, & the other rightly vnderstood tendeth to edification,) neither as they are vsed in our Church, being neither imposed nor obserued with superstition, or opinion of necessity in them-



themselves, or of worship, as though we placed religion in them, and much lesse with the other popish conceits of merit, with which they obserue all their traditions, or efficacy, which they ascribe especially to the Crosse? Thou oughtest to preferre the glory of God in the salvation of his people by thy ministry, before the supposed, and perhaps but pretended scandall of others.

Obiect. *Yea but \* we may not doe \* Rom. 3. 8.*  
*will, that good may come of it.*

*Ans<sup>r</sup>.* The question is of things indifferent. For though we may & must obey Magistrates, though they be euill; yet we must obey neither good nor bad vnto euill. For we must obey, only, in the Lord. *Ephes. 5. 25.*

Obiect. *But though the things be indifferent in themselves, yet their use may be unlawfull.*

*Ans<sup>r</sup>.* That is, when they be imposed either with opinion of necessity in themselves, of religion to be placed in the, of perfection or merit to be attained by them, ( all which conceits our Church detesteth, as is manifest by the doctrine, where-

whereby ceremonies are to be weighed: ) or with scandall ( I doe not say taken, but ) giuen to others.

*Obiect. Yea but it is euill to offend my weake brother, that euill I may not do, that good may come of it.*

I answere, in not yeelding to conformity, thou both disobeyest the Magistrate, & offendeest thy weak brother too. So that when thou seemest loath to doe that which is lawfull and good, for feare of an imagined euill; thou addest euill to euill, that is, to disobedience, scandall; and besides, to the most necessary duties of Gods worship, preferrest the auoyding of a supposed scandall.

For all this while I speake but by supposition. For here is a supposall of Antinomie or opposition of the two lawes of loyalty and charity, as though the one could not bee obserued without the breach of the other; which is not so. For where the Magistrate enioyneth the vse of an indifferent thing, whereat it is feared some will take offence; his duty is, for preuenting the scandall, to giue some time of information; that the weake may be

be instructed, as touching the indifferency of the thing, and the sufficiencie of his authority to command it, and of their duty in submitting themselves to the obseruation thereof. It is also the duty of the Minister, to endeauour to preuent the scandall, by informing his hearers, that those things which God hath neither commanded nor forbidden, are things indifferent; that no such thing is vncleane in it selfe; that all such things are lawfull: and such as wherevnto Christian liberty doth extend; that in all lawfull things the Magistrate is to be obeyed; and therefore that these things being enioyned, they not only may, in respect of their Christian liberty, with free conscience vse them; but also must, in respect of Gods commandement requiring obedience, yeeld to the obseruation of them. Which course hauing beene taken (as it hath among vs) if any will still be offended, it is peeuifhnesse and obstinacy, rather then weaknesse; and an offence taken, but not given: in which case, the law of charity it selfe doth not binde vs: and that, in two respects,

respects, not yet mentioned. The one, in respect of God; the other, in respect of his truth. For, I may not offend God, not to offend my brother. And it is Gods truth, that Christian liberty privileged both Christian Lawgiuers (with such cautions as before haue bin mentioned) to ordaine such lawes concerning outward things, as they shall iudge expedient: and also the subiects without scrupulosity of conscience to obserue them. Now, it is a principle, *Satius est nasci scandalum quam deserere verum*: It is better a scandall should arise, then the truth to be forsaken or betrayed. Is our Christian liberty in this point called into question, whether Magistrates may command such things, and whether subiects may obey? We must maintaine our liberty, though others would be offended thereat. The Apostles, though for a time they yeelded much to the weaknesse of the Iewes, doing and forbearing many things, to avoid their offence; yet when their liberty was called into question, they resolutely

lutely maintained it, not regarding their offence. And when as by *Peters* withdrawing himselfe from the Gentiles, for feare of offending the Iewes, the liberty of Christians was called into question; *Paul* withstood him to his face, and re- y Gal. 2. 11.  
12, 13, 14.  
proved him before them all, as halting in the profession of the Gospell. And so must they bee content to be vsed, who follow *Peters* example in this behalfe. Thus much by the way to perswade the people to obedience and loialty, and the Ministers to conformity; which I beseech God to effect for his Christs sake.

These things thus premised concerning the nature and quality of this peculiar liberty of Christians, it will not be hard to answer the obiections of those, who runne into contrary extreames concerning the same. S. 29.  
Obiections  
concerning  
Christian li-  
berty in cur-  
ward things  
answered.

*Obiect. I.* For first, on the one side, it is obiectioned; that seeing Christ hath set vs free concerning things indifferent, no man ought to restraine vs; and therefore the lawes commanding or forbidding the vse of indifferent things, are against Christian liberty. Where-

Wherevnto I answer, first: that Christian liberty is wholly spirituall, being a liberty of the conscience and inner man, which may stand with the outward servitude of bondslaues, much more with the subiection and obedience of free subiects. For though the outward vse of the liberty be moderated by the Magistrate, and confined; yet the inward liberty of the conscience is not impaired, so long as the subiect may obey with free conscience before God; that is, so long as the Magistrate seeketh not to binde the conscience, and to impose things not commanded of God as necessary in themselves, and as matters of religion before God, &c.

Secondly, that the liberty of Christians is a true, and therefore not an vnbounded liberty. Now, one of the boundes and limits which God hath set it, is, as you haue heard, the law of loyalty, requiring obedience to superiours. Wherefore a Christian man, though in respect of the inward man he be free, as being the sonne of God by adoption in Christ; yet in respect of the outward  
man

man, he ought to bee a servant not only to his <sup>a</sup> superiours, in loyalty and obedience; but also to <sup>b</sup> all, in benevolence and charity.

<sup>a</sup> 1. Pet. 2. 13.

<sup>b</sup> Gal. 5. 13.

1. Cor. 9. 19.

*Obiect. 2.* On the other side, it is objected. 1. That for conscience <sup>c</sup> sake we are to obey the Magistrate; that is, that we are bound in conscience so to doe; therefore the lawes and commandments of the Magistrate doe binde the conscience.

<sup>c</sup> 6.

<sup>c</sup> Rom. 13. 5.

*Ans.* It followes not, for although we are bound in conscience, to obey the lawfull commandments and lawes of superiours; yet that bond is not in the particular lawes of men, but in the generall commandment of God.

*Obiect. 3.* Againe: A thing indifferent enioyned by the Magistrate, becometh necessary, <sup>d</sup> for Paul saith, ἀνάγκη καὶ δεῖ, it is necessary that you bee subiect: therefore the commandment of the Magistrate doth binde the conscience.

<sup>d</sup> Rom. 13. 5.

*Ans.* Neither doth this follow. For it becometh necessary, not by the particular commandment of man, but

K

by

by the generall commandement of God. For, notwithstanding the commandement of the Magistrate, the thing commanded remaineth indifferent in it selfe, and before God; and so to be vsed with free conscience, without placing any religion therein; howsoever it be commeth necessary so farre forth as by the generall commandement of God, I am bound thereto. And this is that which *Peter* saith, that wee must obey Magistrates, *as free*, and yet *as the servants of God*. Free, in respect of our consciences exempted from humane power; & yet as servants of God bound in conscience to obey him in obeying them, so farre forth as hee doth commaund vs to obey them.

The truth of these answers shall not only be demonstrated as it were before your eyes by a syllogisme, wherein is concluded the bond of conscience, and necessity of duty in obeying the commandements of men, but also by other reasons proved.

*The Syllogisme.*

All lawfull commaundements of  
Magi-



Magistrates thou art bound in conscience by the law of God to obey, so farre forth as hee requireth such commandements to bee obeyed:

This or that particular is a lawfull cōmaundement of the Magistrate:

Therefore this or that particular thou art bound in conscience by the law of God to obey, so farre forth as God requireth such commandements to be obeyed.

By which argumentation wee may conceiue, that the distinction of necessity vsed in schooles, *viz.* that there is *necessitas consequentis*, which is simple or absolute, & *necessitas consequentia*, which is not simple, but vpon condition of other things presupposed, may not vnfitly be applied to the necessity of duty imposed by the lawes, either of God, or man. For Gods commandement imposeth the necessity as it were of the consequent, (without presupposing other things) requiring simple and absolute obedience. The law of man doth not impose the necessity of the conse-

quent. or require simple obedience; but it imposeth onely a necessity of the consequence, that is, such a necessity and no other, as may soundly be concluded from the law of God, and so farre forth as it may bee concluded thence. Or to speake more plainely: in a simple sentence without interpositing any condition, or presupposing any antecedent whereupon it is to bee inferred, I may say, either particularly *this commandment of God is necessarily, or by necessity of duty to be obeyed*; or generally, *all Gods commandments are necessarily to be observed*. And this speech is of necessary truth. But concerning mens commaundements, If I shall say in the generall, *All the commaundements of men are necessarily to be observed*, the speech will be false and absurd: if in particular, *this commaundement of the Magistrate is necessarily to be observed* this speech cannot be necessary simply, or by the necessity of the consequent, or (to speake more plainely for the explicating of that phrase) by the necessity of a simple sentence, wherein the consequent (or predicat

predicat) is both simply and necessarily affirmed of the antecedent or subiect; it cannot, I say, bee simply necessary, because (as you heard) the generall is false. Notwithstanding if you presuppose these two things: first, that all lawfull commaundements of Magistrates are by the commaundement of God necessarily to be observed, so farre forth as hee commaundeth them to be observed: secondly, that this particular is a lawfull commaundement of the Magistrate; vpon these premises you may proue that speech to be true by necessity of consequence, *vi*z. that this particular commaundement of the Magistrate is necessarily to be observed, &c.

But some sophister will obiect, that I might as well conclude thus;

*Propos.* All lawfull commaundements of the Magistrate must necessarily be obeyed:

*Ass.* This or that particular is a lawfull commaundement of the Magistrate:

*Concl.* Therefore necessarily to bee obeyed.

I answer, that the proposition of this

syllogisme needeth prooffe, as not being manifest of it selfe. You will say, it may thus be proued.

*Propos.* What is commanded of God, must necessarily be performed.

*Ass.* Obedience to all lawfull commaundements of Magistrates is commaunded of God.

*Concl.* Therefore obedience to all lawfull commaundements of Magistrates, is necessarily to be performed.

But I say againe the assumption of this syllogisme needeth some explanation. For the Lord would haue difference put between his owne commandements and the lawes of men; and therefore we may not thinke, that he commandeth all lawes of men simply to be obeyed: not simply, you must say then, but so farre forth as he requireth them to be obeyed.

By which short discourse wee learne, that those additions by which I explained the proposition of the syllogisme, were necessarie; and that the bond of conscience is not the law of man, but of God: that we are bound to obey mans lawes

lawes not simply, but so farre forth as God requireth. And lastly that this speech, (*All lawfull commandements of Magistrates are necessarily to be obeyed*) is true, not by the necessity of the consequent, as an axiome or principle which is manifest of it selfe; but by the necessity of consequence, as a conclusion manifested by discourse.

Now that the lawes of men doe not binde the conscience, it may further appeare by these reasons: first, because our freedome from the lawes iudiciall and ceremoniall, which in the Scriptures is extolled for so great a benefit, would be a burthen rather then a benefit, if wee should in like manner be bound to the ecclesiasticall and ciuill lawes of men. Againe, if they did binde the conscience, there would be no difference betweene Gods lawes and mans lawes (in respect of outward actions) and the one sort would require simple obedience as well as the other, yea vnlawfull commandements would also binde the conscience. But it is plaine, that simple obedience is to be performed onely to the lawes of

God. To the laws of men we are bound, not simply, but so farre forth as in obeying them, we also obey God, and no further; thas is, as I said, so farre as God commandeth vs to obey them. Now, how farre forth God commandeth vs to obey the lawes of men, will easily appeare by this distinction; for either they command such things as God forbideth, and forbiddeth such things as hee commandeth, ( which kinde of cōmandements are so farre from binding our consciences, as that we are bound by the law of God to obey him in disobeying them: ) or they command such things as God commandeth, and forbid such things as he forbiddeth, that by their authority the lawes of God may the better be obserued, ( to which kinde of commandements we are simply bound, because as in obeying them wee obey God, so in breaking them we transgress the law of God: or lastly, they command such things as God hath not forbidden, and forbid such things as God hath not commanded: to the particular commandements of this kinde wee are  
not

not simply bound, but so farre forth as God hath commanded vs to obey them; that is, as <sup>a</sup> free (being not simply bound <sup>a 1.Pet.2.16.</sup> to those particulars, as necessary in themselves, but vsing them with free conscience, as being indifferent, and therefore such, as wherevnto our Christian liberty extendeth,) and yet as seruants of God, thinking our selues so farr bound to obserue them, *as is necessary for auoyding of scādall or cōtempt*, which God by his law hath forbidden. Contempt: for it is necessary, saith the Apostle, <sup>b</sup> that we should submit our selues <sup>b Rom.13.5.</sup> to lawfull authority, not onely for feare <sup>1.Pet.2.13.16.</sup> of punishment, but for conscience sake. For although we be free, as concerning the inner man; yet in respect of the outward man, wee must as the seruants of God, submit our selues to such superiours, as God hath set ouer vs, and not haue our liberty, as a cloake of naughtinesse. Scandall also is to be auoyded. First, in respect of the superiour, that by our disobedience wee doe not scandalize or offend him. Wherein our Sauiour hath giuen vs a notable example, who

c *Matth.* 17.  
25, 26, 27.

who, although he were (as he<sup>e</sup> saith) free; yet was content to pay tribute-money, for auoiding of offence. Secondly, in respect of the subiect; that he stumple not at the example of our disobedience, being animated thereby to doe the like. For whereas some thinke, that we are not to obey the Magistrates commandement concerning a thing indifferent, if wee imagine that some weake brother will be offended thereat; they greatly mistake the rule of Diuines, who say these commandements are to be obeyed for auoyding scandall, and not, that they are to be disobeyed for auoyding of scandall. For if this were a sufficient reason to excuse our disobedience, wee should not neede to obey almost any commandement of this kinde, there being scarce any cōmandement concerning things indifferent, wherewith wee may not imagine some weake & scrupulous conscience will bee offended. But wee must thinke our selues more bound, for auoyding of contempt and scandall, to obey a lawfull commandement, then to disobey, for auoyding a supposed offence;



fence. That which we are to doe in this case, is this : If wee feare any will take offence, we must labour to preuent it, by informing the party, as before hath beene said. And hauing so done, wee must doe our owne duty ( whether hee will be offended or not ) in obeying the lawfull commandement of the Magistrate, so farre as it shall be necessary for auoyding of scandall and contempt.

Hitherto I haue intreated of the liberty of grace, both that which is common §. 24.  
The liberty of  
Glory. to the faithfull in all ages ; and also that which is peculiar to Christians vnder the Gospell. There remaineth ( in a word to bee spoken of ) the liberty of glory ; which is not only a perfect deliuerance from sinne, misery, and all imperfections, ( whereunto because wee are subiect <sup>d</sup> in this life, for here is as, d Rom. 7. 24. *Augustine* saith, *inchoata, non perfecta libertas*, we ought to aspire towards this perfection ) but also a fruition of happinesse and all the priuiledges of the citizens of heauen.

This liberty is either of the soule alone, as at our death ; when wee may freely  
and

and with comfort resigne our soules into the hands of God, that he may commit the same to the <sup>e</sup> blessed Angels to bee transported into heauen, where wee are vnto the end of the world, comfortably to expect our full redemption. Or it is of the body also at the day of iudgement ( and is therefore called <sup>f</sup> the redemption of our body ) when it rising vnto glory, shall be freed from the seruitude <sup>g</sup> of corruption, this <sup>h</sup> mortall putting on immortality, and this corruptible putting on incorruption; that death being swallowed vp in victory, we may enioy, both in our bodyes and soules, the <sup>i</sup> glorious liberty of Gods children in the kingdome of heauen. This ought wee with earnestnesse of desire <sup>k</sup> to aspire vnto, & with certainty of <sup>l</sup> faith to expect; that thereby we may be weaned from the world, hauing <sup>m</sup> our conuersation in heauen; and not either by the desires of the world ( which are but <sup>n</sup> vanities ) be allured and ensnared, or by the terrors thereof, ( which are not <sup>o</sup> worthy the glory that shall be reuealed, ) drawne into bondage.

Thus

Thus haue you heard the doctrine of Christian liberty. Now heare the vse.

For seeing this liberty is a benefit of so great excellency in it selfe, and of such profit and necessity to vs : Our first duty is, to try and examine our selues by that which hath beene said, whether wee haue as yet obtained this liberty, or not.

§. 25.

*The application or vse.*

If not, ( as *he which committeth sinne, is the seruant of sinne* ) John. 8. 34. we must labour to acknowledge and feele that miserable seruitude, wherein wee are, vnder sinne and Satan ( for hee that is not free, and yet feeleth not his bondage, is drowned in sinne, euen as he that is ouer head and eares in the water, feeleth no weight thereof ) that in the sense of our misery we may not only truly and earnestly desire; but also carefully vse all meanes to attaine this liberty, and never be at rest, vntill we haue obtained it. It is strange to see what hard services men will vndergoe, and what great summes they will forgoe, to get an earthly freedome; whiles this spirituall freedome, which is worth many worlds, will scarcely be accepted, when men are called and invited

vited vnto it. Which sheweth, that men naturally, are not only servants, but willingly & wilfully continue in servitude. But you will say, what meanes are wee to vse? I answere, 1. Diligently and conscionably to heare the Word, as being the meanes. which God hath ordained to call you to liberty. 2. To aske, seeke, knocke by earnest and hearty prayer vnto God the author of this liberty, that he would giue you the spirit of liberty. 3. To turne vnto God vnfaignedly, laying hold vpon Christ by faith, and repenting of your sinnes. *Erus liber*, faith *Augustine* <sup>q</sup>, *si fueris servus, liber peccati, servus iustitie*: You shall be free from sinne, if you will become the servants of righteousnesse. If God hath already called vs vnto this liberty, our duty is two fold, both which the Apostle mentioneth, Galath. 5. the one, \* that we stand fast in this liberty, wherewith Christ Iesus hath made vs free, and not suffer our selues to bee entangled againe with the yoke of bondage. And the rather we must be carefull to stand fast in this liberty, because it is mightily assaul-

ted

<sup>q</sup> *August. in*  
*Ioan. tract. 41.*

\* *Gal. 5. 1.*

red by all the enemies of our salvation, the flesh, the world, the divell. Now, we are to stand stedfast, both in the doctrine of Christian liberty, which is the doctrine of the Gospell, and not suffer our selues to be allured, or intoxicated, either with the golden <sup>r</sup> cup of the Ba-<sup>r Apoc. 17. 4.</sup> bylonian strumpet, the Church of<sup>18. 3.</sup> Rome, which doth not only bereaue men of Christian liberty, but also draw them into Antichristian bondage: or with the Cyrcean cup of the Libertines, which transformeth Christianisme into Epicurisme, and the liberty of the spirit into the liberty of the flesh. And we are also to be stedfast and resolute in the practise of Christian liberty: as of vocation, not to bee entangled againe with the servitude of sin and Satan, (for, if hauing professed our selues freed thereof, we be againe entangled therein, our latter end, as *S. Peter* saith <sup>f</sup>, will <sup>f 2. Pet. 2. 20.</sup> be worse then our beginning.) Of iusti-<sup>21.</sup> fication, as not to subiect our selues to the lawes exaction of inherent and perfect righteousnesse to iustification, (for they which are <sup>r</sup> of the workes of the <sup>r Gal. 3. 10.</sup> law,

u *Gal. 1. 8.*\* *Rom. 6. 12.*

law, are vnder the curse) but without regard of our owne righteousness, to rely wholly for our iustification on the mercies of God, and merits of Christ apprehended by faith; and to hold him  
 \* accursed, though he were an Angel from heauen, that should teach otherwise. Of sanctification, as not to subiect our selues to the dominion \* of sinne, or to the terror or rigour of the law; but without servile feare, willingly and cheerefully to serue our heavenly Father, being well assured that hee will cover our wants, and accept of our vnperfect endeavours. Of Christian liberty in respect of outward things; as not to suffer our consciences to be bound by the authority of any creature, inioyning them as necessary in themselves, and much lesse to bind our owne consciences, as scrupulosly and superstitiously putting religion either in the vse or forbearance of them. Of the glorious liberty, as not to suffer our selues by all the machinations of the world, the flesh and the diuell, to bee withdrawne from the hope and expectation of it; but comfortably

fortably to liue as men <sup>x</sup> saued in hope. <sup>x Rom. 8. 24.</sup>

The other duty, is that which the Apostle mentioneth, Galath. 5. 13. *Brethren, saith he, you are called to liberty: only use not your liberty as an occasion to the flesh, but by charity serue one another.*

<sup>y Gal. 5. 13.</sup>

That is, that we should be carefull, both to auoyd the abuse of Christian liberty, and also to vse it aright. The abuse is manifold.

*The abuse of Christian liberty.*

As first, of the sauing grace of God; when men doe turne <sup>z</sup> it into wantonnesse, their freedome from sin, into a freedome to sin as though they were so freed frō the law, as that they need not to obey it; as though good works, because they are not exacted to iustificatiō, were in no respect needfull to saluation.

<sup>z Iud. 4.</sup>

*We are not free, saith Luther<sup>a</sup>, by faith in Christ from workes, but from the opinion*

<sup>a De libert. Christ.</sup>

*of workes, that is, frō the foolish presumption of iustification sought by workes. Secondly, of Christian liberty, in respect of the creatures of God, & the vse of things indifferent; when we doe vse them without regard of our duty, to God, our neighbour, or our selues.*

The duty which we owe to God, is

L

piety

piety; to our neighbour in generall, charity; and in particular to our superiour, obedience and loyalty; to our selues, sobriety. For these, as I said, are the bounds of our liberty, which if we passe in the vse thereof, we abuse it. The vse of our liberty is contrary to piety: First, when we our selues are impious, and irreligious. For though the things in themselves bee cleane, yet the vse of them is vncleane to them that are

<sup>b</sup> *Titus 1.15.* impure. For as <sup>b</sup> to the pure, all things are pure, so to the vncleane nothing is cleane. Secondly, when the vse of them

<sup>c</sup> *1.Tim.4.5.* is not sanctified vnto vs, <sup>c</sup> either by the Word, as when we make more indifferent things, then God in his word hath made, as drunkenness, fornication, vsury, &c. or when we doe not vse them in faith and sound perswasion out of the word of God, which is the charter of our liberty, that we may lawfully and with a good conscience vse them (for though nothing in it selfe be vnclean, yet

<sup>d</sup> *Rom.14.14.* to him <sup>d</sup> that thinketh or doubteth that it is vncleane, it is so to him; for as the Apostle, speaking of this particular,

saith



faith, *Whatsoeuer is not of faith, is sinne:*) or by the duties of inuocation. As the vse of meat and drinke, without either prayer to God for his blessing in the vse, or thanksgiuing for the same. Thirdly, we abuse our liberty irreligiously, when we vse it to the dishonor of God, or to the hinderance of his worship and seruice, as in the immoderate and vnseasonable vse of recreations, &c. whereby men shew themselues to be <sup>ἐφιλησθῶσι</sup> <sup>μᾶλλον ἢ τοῦ</sup> <sup>ἀβδίου.</sup> louers of pleasures more then of God.

Likewise our vse of the creatures, and of things indifferent; is against charity, when we vse them without due regard of auoyding scandall and offence. Against loyalty; when vsing our liberty with contempt of lawfull authority, wee make it a cloake to couer some naughtines. And lastly, against sobriety, when vnder the pretence of Christian liberty, the creatures of God, and other things indifferent, are vsed, either as instruments to serue, or as ensignes to display, our pride or intemperate lusts, as in the excessse of meat and drinke, recreations, the vse of the mariage bed, apparell, build-

dings and such like.

§. 26.  
*The right vse  
of Christian  
liberty.*

f Luk. 1. 74.  
75.

g Gal. 5. 13.

h 1. Cor. 9. 19.

i *De libert.  
Christ.*

k Philip. 2. 5.  
6.

l Mat. 10. 28.

But let vs come to the right vse of our Christian liberty; which is two-fold, either the sanctification of our liues, or the pacification of our consciences. As touching the former: the right vse of the liberty of sauing grace is, when it is vsed to the free, voluntary, and cheerefull worshipp and seruice of God, in holinesse and righteousnesse, for <sup>f</sup> that is the end of our liberty and redemption. The right vse of Christian liberty in outward things, is, when it is vsed to a free and cheerefull seruing, both one of <sup>g</sup> another in charity, and of the superiour in obedience and loialty; that being free <sup>h</sup> from all, we make our selues servants vnto all, for their good. For as *Luther* saith, <sup>i</sup> *A Christian in respect of the inner man, is free, but in respect of the outward man hee is (through charity) the seruant of all.* And herein wee are to imitate the example of Christ; who, <sup>k</sup> though hee were God, tooke vpon him the forme of a servant to make vs free; and though hee were the Lord of all, <sup>l</sup> came not to bee ministred vnto, but to minister. And like-

wife of the blessed Angels; who, though they be glorious spirits, notwithstanding take no scorne to be sent forth into the<sup>m</sup> ministry and service of our good, <sup>m Heb. 1.14.</sup>

The right vse of the doctrine concerning the liberty of glory, is, truly to belecue it, and to liue as in expectation of it; knowing, that he which hath this<sup>n</sup> hope, that he shall be like vnto Christ <sup>n 1. Iohn. 3. 3.</sup> at his appearance, will purify himselfe, as he is pure; that as hee hopes to be like him, in respect of the liberty of glory, so hee may in some measure resemble his graciousnesse, by the liberty of grace.

But the cheife vse of this doctrine, is, to pacifie mens consciences; without which (vnlesse they sleepe in carnall security) they are so wonderfully perplexed, that neither can they liue in peace nor attempt any thing almost with quiet mindes. For whereas there be foure things which trouble perplexed consciences, this doctrine is a soueraigne remedy to cleare and to appease the conscience, in respect of them all. The first, is the guilt of sinne, and feare of damnation. For when thy conscience is summa-

ned before the iudgement seat of God, or terrified with the apprehension of his wrath, as in time of temptation, or affliction, or in the houre of death; when thou doest consider the severity of Gods iustice, who will not suffer sinne to goe unpunished, the rigour of the law, denouncing the curse of God against euery euen the least transgression, the testimony of thine owne conscience, which is in stead of a thousand witnesses, accusing and condemning thee of innumerable transgressions; how canst thou thinke of appearing before God, who is greater then thy conscience, to be iustified or condemned, without horror of conscience, and confusion of mind? But blessed be God, who hath granted vs this liberty of grace, that in the question of iustification, whereby in this life we are freed from feare of damnation, and entituled vnto the kingdome of heauen, we need not looke into our obedience, or to the sentence of the law; but may be assured, if we beleeue in Christ, that God doth iustifie vs, being sinners in our selues, without respect of our workes; that he hath freed

freed vs from the lawes exaction of inherent righteousness, to the acceptation of our persons; that he imputing the righteousness of Christ to the beleuer, accepteth of him as righteous in Christ; that the faithfull man hath liberty to appeale from the tribunall of iustice, to the throne of grace, from the sentence of the law, to the promise of the Gospell, and renouncing his owne righteousness, yea esteeming it as dung in the question of iustification, to rest alone in the mercyes of God, and merits of Christ.

But because the world is so apt to abuse this most comfortable doctrine, and to turne gracious liberty into carnall licentiousnesse; it shall bee needfull to adde this caution: That howsoeuer we are by our iustification in this life, entituled vnto the kingdome of heauen; and although by the righteousness and merits of Christ alone apprehended by faith, we are both iustified and also saved: yet for as much as many deceiue themselues with an idle conceit of faith, and with a vaine presumption that they are iustified, when notwithstanding p Psal. 30. 12. they

remaine in their sinnes; therefore wee  
 must thinke it most necessary, being once  
 iustified by faith, and entituled vnto the  
 kingdome of heauen, to demonstrate our  
 faith, and our iustification by a godly  
 life; walking in that way of good works,  
 which God hath prepared for vs to  
 walke in towards our country in heauē.  
 For though wee are iustified and saued  
 by the merits of Christ alone apprehen-  
 ded by faith, notwithstanding sanctifica-  
 tion is the <sup>r</sup> cognizance of them that are  
 saued, and good works are the euidence,  
 according vnto which God will pro-  
 nounce the sentence of saluation. For as  
 the tree is knowne by his fruite; so hee  
 that worketh righteousness, is righte-  
 ous, and in like manner by sanctification  
 our iustification is manifested. For true  
 faith worketh by loue, & good works  
 are as the breathing of a liuely faith. And  
 therefore though faith alone doth iusti-  
 fie, as *Paul* teacheth, because it alone  
 doth apprehend the righteousness of  
 Christ vnto iustification; yet as *S. Iames*  
 teacheth, that faith which alone seue-  
 red from obedience doth not iustifie, nei-  
 ther

¶ *Ephes.* 2. 10.¶ *Act.* 20. 32.¶ *Rom.* 2. 6.¶ *Luk.* 6. 44.¶ *1. Iohn.* 3. 7.¶ *Gal.* 5. 6.¶ *Gal.* 2. 16.¶ *Rom.* 2. 13.¶ *1. Iam.* 2. 14.

¶ &amp;c.

ther alone, nor at all, because it it is not a true faith. For euen as the body without breathing is knowne to be dead: <sup>z</sup> so *z* *Iam. 2. 26.* faith with workes is dead. We are therefore iustified in this life, and entituled vnto the kingdome of heauen, as to our inheritance, by faith without <sup>a</sup> workes; *a* *Rom. 4. 5.* but none are actually saued, nor inherit that kingdome in the life to come, but such as first are sanctified. For as our Saviour faith, we haue indeed not only remission of sinnes by faith, but also by faith we haue our inheritance; but yet, as he saith, <sup>b</sup> among them that are san- *b* *Act. 26. 18.* ctified.

The second is the conscience of our manifold wants and imperfections, in those duties which we doe performe. For how can a man be perswaded, that God, to <sup>c</sup> whom no creature being compared is pure, will allow of his imper- *c* *Iob. 15. 14.* *16. 16.* fect and stained obedience. And if he be not perswaded, that his seruice is acceptable vnto; God with what heart can he performe it? The doctrine therefore of Christian liberty assureth our consciences, that wee are freed from the lawes

exaction of perfect obedience, to the acceptance of our actions: that, God covering our imperfections, as an indulgent Father, with the perfect righteousness and obedience of Christ, imputeth not our wants vnto vs, but accepteth of the truth of our will and desire for the deed, and our sincere endeauour for the perfect performance. And therefore a Christian may, in respect of this liberty, with comfort and cheerefulness performe obedience, according to the measure of grace receiued, being assured that our defectiue and stained obedience, will be accepted of God through the mediation and intercession of Iesus Christ.

The third is the scruple of conscience, concerning the vse of outward things, how far forth they may bee vsed or forborne. For if a man be not rightly informed herein, there will be no end of scrupulosity and superstition. From this scruple also, the doctrine of Christian liberty doth free vs: assuring vs, that to all these things our liberty doth extend, either to vse thē freely, or freely to forbear them; & that nothing is vnclean  
in

¶ *Vide. Calu.  
instit. lib. 3.  
cap. 19. 7.*



in it selfe, nor yet vnto vs, if we be so perswaded; & that to the cleane, all things are cleane, provided alwaies, that the vse of this liberty be kept within the bounds before mentioned, of piety, charity, loyalty, and sobriety.

The fourth and last is the horror of conscience in the houre of death. For can a man with cōfort giue vp his soule to bee seuered from the body, when he knoweth not, either what will become of his soule after the seperation thereof from the body, or how, and in what case his body shall rise againe? But this doctrine doth assure vs, that Christ hath purchased, not only a liberty of grace in this life, but also of glory for our soules against the end of our life, and for our bodyes also, against the day of iudgment. So that we<sup>e</sup> haue liberty or boldnesse, to enter into the holy places by the blood of Iesus, by the new and liuing way, which he hath prepared for vs through the vaile, that is to say, his flesh; being assured, that by reason of our vni-<sup>e</sup>on with Christ, we are risen<sup>e</sup> again with Christ, and with him set in the heavenly places.

<sup>e</sup> Heb. 10. 19.  
<sup>20.</sup>  
<sup>e</sup> Ephes. 2. 6.  
<sup>e</sup> Iohn. 14. 2. 3.  
<sup>e</sup> 17. 24.

*Philip. 3. 20.*  
21.

places, whether he is ascended & to prepare a place for vs : and from whence he will come againe to bring vs thither, that where he is, there we may be also. Wherefore in respect of this liberty, <sup>if -</sup> the faithfull may with comfort, both surrender our soules into the hands of God our mercifull Father, and also bequeath our bodies to the earth, in full assurance that our soules shall by the Angels be translated into heauen, and that our bodies shall at the day of iudgement, be freed from the seruitude of corruption, and rise againe to glory: this mortall hauing put on immortality, & this corruptible incorruption, that it being againe conuited to the soule, we may for euer & euer, enjoy both in body and soule, the glorious liberty of the citizens of heauen. Vnto which liberty of glory hee bring vs, who hath so dearely purchased it for vs, euen Christ Iesus the righteous; to whom with the Father and the holy Ghost, be eternall praise and glory, *Amen.*

*FINIS.*

*2 Tim. 2. 19. The foundation of God, standeth sure, hauing this seale, The Lord knoweth them that are his. And let euery one that nameth the Name of Christ, depart from euill.*

For the \* laying the first foundation \* *Saluian. 1. 6. de proud.*  
 of Religion (without which all other  
 grounds are of no effect:) \* That there *1 C21. Rhod. lib. 254.*  
 is a God omnipotent, mercifull, and  
 iust, Gods workes doe sufficiently  
 demonstrate. *b* If he build, it is a world: *b Gen. 1. 1.*  
 if hee bee angry for the sinnes of the  
 world, *c* he sends a deluge, *d* If hee will *c Gen. 7. 17. d Vincentij Lysinentis. Mat. 2. 1. c Mat. 27 57.*  
 shew the loue hee beares to the world,  
 hee sends his Sonne, *e* and suffers him  
 to die vpon the Crosse to saue the  
 world: if hee will reward the godly, it  
 is *f* with Paradise; when hee armes the *f Luke 23. 43.*  
 Angels \* march vpon the heads of his  
 Troupe & the elements are the Mar- *\* 2 King. 6. 17.*  
 shalls of his Campe, the rocks remoue *g Exod. 17. 6.*  
 from their Center, and follow to giue  
 it water, *h* the Cloudes guide by day *h Exod. 13. 21.*  
 and the Pillers of fire by night, *i* the *i Exod. 14. 19.*  
 Sea opens to giue them passage, and the

*b*

Sunne

- & Iosh. 10. 12. Sunne <sup>k</sup> stayes to end their victories. To  
 enlarge the wonderfulness of his works  
 l Num. 22. l *Balaams* Asses shall speake & reprove  
 his Master <sup>m</sup>, waters turne into wine,  
 m Ioh. 2. 9. the <sup>n</sup> dead are raised, <sup>o</sup> the blind see &  
 n Mat. 9. 22. the deafe heare & the Lame goe <sup>r</sup> and  
 o Mat. 20. 24. thousands of people are fed with a few  
 p Mat. 9. 20. loaves and fishes.  
 q Mark. 8. 12.  
 r Mat. 14. 19.  
 t Mar. 14. 19. If hee will shew mercy, <sup>t</sup> *Peter* after  
 that hee had denyed Christ shall weepe  
 u Io. 21. 15. bitterly, <sup>u</sup> and bee made Pastor of his  
 w Act. 19. 15. sheepe. <sup>w</sup> *Paul* of a persecutor become  
 an elect vessell and faithfull preacher of  
 the Gospell; when hee will exalt the  
 x Sam. 16. 12. humble <sup>x</sup> little *Dauid* shall bee taken  
 from the sheepe and bee made both  
 y Sam. 16. 13. King <sup>y</sup> and Prophet: humble <sup>z</sup> *Ioseph*  
 z Gen. 41. 24. from the prison and preferred to bee  
 a Dan. 5. 26. *Pharaohs* high steward: <sup>a</sup> *Daniel* from  
 the Lions den and cloathed with purple.  
 b Gen. 19. When he will execute iustice, <sup>b</sup> *Sodome*  
 24. is deuoured with fire and brimstone: <sup>c</sup>  
 c Mat. 27. 45. *Iudas* hanging himselfe, confessed that  
 hee had betrayed the innocent: <sup>d</sup> *Julian*  
 d Euseb. Hist. the Apostate tearing out his bowels (in  
 the horreur of his conscience) cries out  
*vicisti tandem Galilae.* When hee will  
 humble

humble the proud, Idolatrous, <sup>c</sup> *Nabuchadnezzar* shall eate Grasse among the Beasts of the field; the basest of Gods creatures shall make hard hearted <sup>f</sup> *Pharaoh* send for *Moses* and confesse the true God. Finally in all his works of power, mercy and iustice, (out of the fiery fornace) <sup>g</sup> *Shadrach Meshech and Abednego* shall proclaime his glory. <sup>e</sup> Dan. 4. 45. <sup>f</sup> Exod. 9. 27. <sup>g</sup> Dan. 3. 25.

Thus you see that Gods works declare that hee is God, powerfull, mercifull and iust, and that the meanest of these works are of force either (by the least dramme of grace) to conuert the most obstinate Atheists, to the true knowledge of God, or in iustice to confound him.

## SECT II.

### *Of the knowledge of God.*

**A**Lthough I doe not allow the <sup>h</sup> curious searching of diuine misteries not reuealed, for admitting that in natures Schoole, wee are taught to boult out the truth by logicall <sup>i</sup> reason yet in <sup>i</sup> August.

Gods Schoole, it is quite contrary; he is the best Scholler that reasons least, and assents most, conceives so farre as humane frailties will permit, believes and admires the rest, God loving better a credulous heart then a curious head: Yet because your duty towards God consisteth chiefly in the ardent desire to know God (which is the surest testimony of your love toward God, and of Gods love towards you) there is a more speciall knowledge required of you, which is, that you endeavour your selves to know him, so farre as he hath reuealed himselfe in the Scriptures called his Word, as proceeding from his Spirit, to bring you to this knowledge: hee hath manifested himselfe in the Scriptures by three sort of names.

k Dionitius  
diuinis nomi-  
nibus,

The first are these that signifie his essence.

The second, the persons in the Essence.

The third, his essentiall works.

The names that denote Gods essence, are 5. *Iehouah*, *Eheiech*, *Iach*, *Kurios*, *Theos*.

*Iehouah*

*Iehouah*<sup>1</sup> signifieth eternall, being of himselfe without beginning, and end, almighty, both in promising and performing. The second name is *Eheiech*, of that same roote of *Iehouah* signifying, that I am that I am, or I will bee, that I will, *Eheiech*, *Asher*, *Eheiech*, The third name *Iach* which is Lord is ascribed to God, when any notable deliverance or benefit comes to passe according to his promise. The fourth name is *Kurios* vsed oft in the new Testament: when it is absolutely giuen to God, it answereth the Hebrew name *Iehouah*; for God is so Lord, that hee is of himselfe Lord, and of all others.

The fifth name is *Theos*, God, it is deriued, *Απὸ τοῦ Θεοῦ*, because *hee* runnes through and compasseth all things: when it is properly taken, it signifieth the eternall essence of God, being about all things, giuing life, and light to all creatures, preseruing and governing them in their wonderfull frame and order, God seeing all, and in all places.

The names that signifie the persons

Cyprian.  
Mart. Arnob.  
lib. 1. aduers.  
gent. Tertul.  
lib. 2. de Car.  
Christ.  
m Exod. 3.  
14.  
n Psal. 21. 12.  
15. 16. 17.  
o Iohn, 21. 7.  
12, 15. 16. 17.

q Lips. lib. 1.  
de constant.

1 Ber.

in the Essence are chiefly one. <sup>r</sup> *Elohim*, signifieth the mighty iudges. It is a name of the plurall number, to expresse the Trinity of persons in the vni-ty of the Essence. To this purpose, the Holy Ghost begins the Bible with this plurall Name of God, ioyned with a verbe of the singular number, as *Elohim baradij creauit*, the mighty Gods, or all three persons in the God-head created. When you heare of this name *Elohim*, consider that in one diuine Essence there are three distinct persons, and that God *Iehouah Elohim*. The names that signifie Gods essentiall works are five.

*El Shaddai, Adonai, Helion, Abba.*

Exod, 24. 6.

*El*, is as much to say, as the strong God, sheweth that God is not onely strong and strength it selfe, but that it is hee that giueth all strength to his creatures.

By this name *Shaddai* which is omnipotent, God stileth himselfe vsually to the Patriarches, calling himselfe *El Shaddai* the strong God, Almighty: this name belongs only to God, and to none other Creature.

*Adonai,*



*Adonai*, my Lord; is found one hundred thirty foure times in the old Testament: by this name wee challenge God, to bee our God, and with *Thomas* say, *thou art my Lord and my God.*

\* *Helion* which signifieth most high, <sup>† Luk. 1. 32.</sup> was giuen vnto God by *Gabriell*, telling the Virgin *Mary* that the child that should bee borne of her, should be the Sonne of the most high.

*Abba*, a Syriacke name, signifying <sup>Mar. 14. v. 36.</sup> Father, by it remember what you receiue from God, <sup>Rom. 8. 15.</sup> proceedeth from a Fatherly loue and that you owe him againe Filiall obedience.

All these sacred names of God, are as pledges and remembrances of Gods <sup>Aug. de Dei misericord. cap. 7.</sup> omnipotency and loue towards you, and of your dutie towards him.

As the true knowledge of God, is the onely inducement to the exercise of your dutie towards him, so the religious practise of that dutie is the onely rule whereby you may liue repofedly, and die cheerefully.

In this exercise, I doe commend foure things vnto you, *Heare, pray, meditate, and doe.* b 4

SECT.

## S E C T. III.

*Of Hearing and reading the Scriptures.*

a 1 Tim. 3.  
16.

b Aug. lib. 3.  
ad Bonifac.

c Aug. Tom.  
3. de Spirit. &  
lit. cap. 22.

**T**HIS hearing, whereof I speake consisteth<sup>a</sup> in the reading of Gods sacred word contained in the Books of the old and new Testament, and hearing it from preachers: For the whole Scripture is *θεοπνευστος*, given by inspiration of God and is profitable to *teach to improve*, to *correct*, and to instruct in righteousness that the man of God may be made *perfect in all good works*. The Scriptures are diuided into the old and new Testament: <sup>b</sup> the first is called the *old* because it was reuealed in the former time, the other *New* because it was reuealed in the latter time.

The difference betweene the old and new Testament is onely in certaine accidents Ceremonies and dispensation of things, in externall forme, and difference of time, but in substance all one and tending to one effect in vertue and efficacy.

In

In the old, the new is figured and shadowed: in the new, is the declaration and manifestation of the old.

By *Moses* was the old Testament reuealed and the law giuen, being holy, iust and good<sup>e</sup> seruing rather to bring vs to knowledge of our owne insufficiency to fulfill the same, then for laying vpon the corrupted sonnes of *Adam*, that which they were not able to vndergoe. The new Testament was reuealed by Christ, when hee was manifested in the flesh in whom did appeare the righteousnesse of God, or the goodnessse that comes from God to vs, witnessed by the Law and Prophets.

<sup>e</sup> Aug. Tom.  
3. ad Marcel.  
cap. 20.

In the Euangelicall dispensation of the Gospell is the deliuerance of Gods people, not from an earthly, but from a spirituall bondage of sinne and Satan.

Vincentij  
Lyrinensis,

Here is a triumph ouer the suppressed enemy not *Pharaoh*, but *Sathan* himselfe.

Here is an introduction to possesse not earthly *Canaan* but heauenly *Ierusalem*.

Here

Here is a Law giuen not in *Sinai*, but in *Sion*; not by Angelicall ministry but by the presence of the Lord himselſe; not after a fearefull ſort, but with wonderfull lenity and gentleneſſe; not grauen in ſtony tables, but effectually printed in the hearts of the elect.

In the old teſtament was bondage & feare; in the new, liberty & glad tidings, the miniſtry not of death, but of life; not a rigorous exacter, but a mercifull Sauour; not the Sacraments of circumciſion and the paſſeouer (the adminiſtration whereof was blood) but baptiſme, and the Lords ſupper, both *ἀναιμακτα*, vnbloudy.

In the new teſtament is a preiſthood, not *Aaronicall* not externall, not tyed to any one nation Family or tribe, but ſpirituall and common to all the faithfull throughout the world.

In it is a ſacrifice and that bloudy, but not of beaſts but the ſweet ſmelling ſacrifice of the pretious bloud of our Lord and Sauour Chriſt *Ieſus*; not iterated but finiſhed once for all vpon the Croſſe.

In

In the new testament are ceremonies few and easie, to wit, the word, *Sacraments* and prayers.

( In one word ) in the old testament were figures, shadowes, and promises; in the new, the fulfilling and accomplishment of all: this new couenant of grace shall continue to the worlds end, and shall giue place to no other, but to the eternall fruition of the Kingdome of heauen.

Hereby the excellency of the new testament is manifest and that both the old and new, differing in accidents and circumstances, are in substance and truth all one, and that the one is contained in the other, making vp an absolute body<sup>f</sup> containing perfect sufficiency to saluation and whereto wee must neither adde nor diminish, neither seeke for Christ and saluation else where; for this cause wee are commanded to search the Scriptures.

<sup>f</sup> Tertull. lib.  
de prescript.  
aduers. Heret.

Therefore wouldest thou know what sinne is, and the punishment thereof by the law : \* The five bookes of *Moses* shall teach thee the historicall parts of these:

Gen. 50.  
Exod. 19.  
Levit. 29.  
Deut. 26.

b Iosua. 29. these: <sup>b</sup> the bookes of the *Prophets*, *Pro-*  
Iud. 21. 1. uerbs of *Salomon* and *Ecclesiastes*, will  
2 Sam. 55. 1. let you see the reward of the godly, and  
2 King. 57. 1. punishment of the wicked, and furnish  
2 Chron. 6. 5. you with a rich store-house of goulden  
Esai. 10. sentences, and diuine morall precepts.  
Neh. 13.  
Ester. 10.

The kingly *Psalmes* of *Dauid* shall  
Iob. 42. plentifully administer vnto you hea-  
c Psal. 150. uenly phisicke for all spirituall diseases.  
Pro. 31. <sup>d</sup> The foure *Euangelists* shall teach you  
Ecclef. 12. the life and doctrine, and death of our  
Esai. 66. *Sauour*.  
Iere. 2. 52.  
Lam. 5.  
Eze. 48.  
Dan. 11.  
Hosea. 14.  
Ioel. 3.  
Amos. 9.  
Obed. 1.  
Iona. 4.  
Mich. 5.  
Nahum. 3.  
Abacuc. 3.  
Zepha. 3.  
Hagai. 2.  
Zecha. 14.  
Mal. 4.  
d Mat. 28.  
Mark. 16.  
Luk. 24.  
Iohn 21.  
e Acts 28.

• The Acts of the Apostles shall ac-  
quaint you with the practise of Christs  
doctrine in the Primitiue Church.

• The Epistles of the Apostles shall  
traine you vp particularly in Christ his  
Schoole. Make vse of the rest of the  
books called \*Apocrypha so far as they  
agree with the Scripture and no farther.  
Read the Scriptures with a sanctified &  
chast heart: for vnlesse they be read by  
the inspiration of Gods spirit by the  
which

f Rom. 16. 1. 2 Corinth. 29. Gal. 6. Ephes. 6. Phi. 4 Col. 4. 1.  
2 Thess. 1. 2 Tim. 10. Tit. 3. Phil. 1. Heb. 13. Iames. 51. 2. Pet.  
2. 1. 2 Ioh. 5. Iud. 1. Reu. 22. \* 3 Esd. 4. Esdra. Tob. Iud. Ester.  
Wisdom. Ecclef. The song of the 3. Children Supan. The history of  
Bel & the Dragon The prayer of Manasses. 1 Marc. 3 Machabees.

which they were written, with humility, & desire to know, they remaine as a dead letter in the efficacy thereof (as I did aduise you before). *Admire* reuerently such obscure places, as by your weake capacity you cannot vnderstand, neuer going farther in the curious search of diuine misteries, then either by conferring some other place of Scripture, or by conference with some learned Diuine you may bee informed: so haue they that easinesse, and plainenesse, that the simple may be comforted & taught,

They are that admirable Riuers (both shallow and deepe) wherein as the Lambe may wade, the Elephant may swimme; and it is only the dulnesse of our capacity, that makes them hard to vs, and the vaile of our hearts that cannot bee remoued, except by him that hath the Key of *Dauid* that opens where no man shuts, and shuts where no man opens.

Delight most in such places of Scriptures, as serue best for your instructions in your owne calling; for many men are too busie in others callings and neglecters

Rom. 10. 17.

1 Sam. 2. 20.

Esa. 28. 14.

2 Tim. 3. 16.

17.

sters of their owne.

The hearing of Gods word by the Scriptures and by Pastors, and the practise thereof will giue you knowledge, worke holinesse if you breake downe your naturall corruptions, and fill you with strength against all assaults.

#### SECT. IV.

##### *Of Prayer with the fruits thereof.*

**P**rayer is a simple, vnfaigned, humble and ardent opening of the heart before God wherein we either aske things needfull for our selues and others, or giue thanks for benefits receiued: it is either Publique in the congregation of the faithfull; or priuate, when wee pray alone.

There bee foure chiefe reasons that ought to induce vs to prayer: first the commandement of God: Secondly our sinnes, which driue vs of necessity to God for life, succour, & helpe; Thirdly, our weake nature, ( being of it selfe vnable to subsist ) requires prayer to strength-



strengthen it, as a house pillars to uphold it.

Lastly the subtilty of the enemy (who euer attendeth to ouerthrow vs, euen in those things we thinke to be best done) ought to stirre vs vp vehemently to prayer.

The excellency of prayer is manifest by the dignity of the commander and the admirable effects that follow it. The commander is God Lord of heauen and earth, of our life and death, the fountaine of all goodnesse: the effects therof are such that (prayer proceeding from a faithfull soule, and squared by Gods word) will stay the Sunne to end our victories, the falling of the raine from heauen, and at our desire againe, send downe plenty of it to increase the fruits of the Earth for our comfort, it will pierce the heauens for mercy, and pardon for our sinnes, stay the wrath of God against vs for the same, and obtaine whatsoever good thing is needfull for vs in this life, or in the life to come.

Let our prayers bee daily without  
inter-

intermission : for deuotion that is deferred vpon conceit of present vnfitness or worldly respects, at last groweth irkesome and altogether neglected : suffer not your heart to entertaine the least thought of lothnesse in the taske of deuotion, but violently breake through such motions, with a deepe check to your selfe for your backwardnesse.

And because holinesse doth not (like  
 a Ion. 3. 6. 7. <sup>a</sup> *Ionas Gourd*) grow vp in a day, it is better to go on safe and sure, then for a hasty fit, (as many doe) runne out of wind, and then stand still. Goe to prayer, as you would goe to the water to swim, goe not hot in, but take a time to coole your selfe by meditation, <sup>b</sup> feeling that your words touch the very depth of your soule.

<sup>c</sup> Frame not your prayers (as some Hypocritically doe (according to the phantasies of your owne braine; neither (as others superstitiously) thinke to moue God by iterations and babling, neither with the proud *Pharisee* presuming vpon your owne worth, but (like the poore *Publisane*) humbly with all reuerence,

rence (throwing<sup>d</sup> off the shooes of all your corrupt affections) prostrate your selfe at the footstoole of Gods throne of Grace, demaunding nothing that is repugnant to his will (lest you tempt him) who out of his inssearchable wisdom knoweth best<sup>e</sup> what is good for you. d Exod. 3. 5. Aug. de Ciuit. Dei. e Mat. 6. 8.

In your prayers haue a speciall care that you keepe euer as a patterne before you<sup>f</sup> that prayer set downe by the mercy-Master, *Christ Iesus*, called the Lords prayer. It is the pure fountaine from whence the riuers of life must flow. f Mat. 6. 9.

## SECT. V.

### *Of Meditation.*

**M**editation is a carefull consideration or a deuout calling to mind, and examination both of our spirituall and temporall estate, by a serious contemplation of Gods goodnesse towards vs what duty hee requireth of vs towards him; & for his sake to our neighbour, and how we haue performed the

same, what reward remayneth for the godly, and punishment for the wicked that wee haue an account to render not onely of euery mispent-day, but of euery word, in what estate either spirituall or temporall we stand for the present.

This holy meditation stirreth vs vp to a thankfulnesse for Gods goodnesse, to sorrow, and repentance for our bypast offences, and to a settled resolution of amendement of our liues in the time to come. & Meditation is the most soueraigne cure of the soule: in it keepe this course; retire your selfe euery day (at some fit time)<sup>h</sup> to your chamber, study, feild, or some secret place; and hauing prayed to God for a recalled mind, enter into a consideration of your sinfull estate,<sup>i</sup> Examine your selfe, take notice of your passions, disposition and inclination whereby you may come to the knowledge of your selfe and by calling for helpe from God, resolute<sup>k</sup> to conquerre your selfe as a walled city.

Call to mind if any vnkindnesse hath passed betwixt you and<sup>l</sup> your neighbour,

g Psal. 49. 3.  
Ciel. Rod. lib.  
25.

h Mat. 6. 6.

i Cor. 11. 28.

k Ambrose.

l Rom. 3. 10.  
Mat. 5. 22.

bour, or any other; and if you remember any remnant, or the least coale of enuy or malice ( lurking vnder the ashes of your peruerse natures ) wipe away and extinguish them by <sup>m</sup> not-letting <sup>m Ephes. 4. 26.</sup> *the Sunne goe downe vpon your wrath;* <sup>Mat. 6. 14, 15.</sup> for he that craueth pardon and will not forgiue, is like to him that breaketh downe a bridge, that hee must passe ouer himselfe.

In your meditation, inquire dilligently <sup>n</sup> after the day of your death by <sup>n Aug. de Mort.</sup> letting it before your Eyes, by examining your selues whether you bee prepared, and ready, and by encouraging your cowardly soule, to looke death in the face, flying euer in this point to thy Sauour for helpe.

Conclude thy meditation, with thinking vpon thy wordly estate: if it prosper, lay vp humility in thy heart; <sup>1 Psal. 119.</sup> If poore, pray for supply, and thinke vpon some lawfull and honest meanes.

## SECT. VI.

*The performance of a godly life.*

**T**HE Fourth and most necessary part ( belonging to a Christian ) is doing, being the life of all; for it is nothing ( and yet vsuall to Hipocrites ) to bee religious in Ceremonies: ioyne therefore ( as *indivisi comites* ) the liuely faith of *Paul* with *S. James*, good works: Faith without workes, makes but a carnall Gospeller, and works without Faith, a *Pharasaicall Hipocrite*.

Euer in doing, beware of doing against thy Conscience: for the treasure of a good conscience is the best store you can prouide, for a quiet life here, and a blessed hereafter, when a dram of it shall serue you to better vse then innumerable millions of Gold.

Omit neither time, place, nor person, if thou canst do good; reméber Christs last iudgement wherein he sheweth that the best good in the world is compassi-  
on

on, almes, and comforting in distresse,  
as in sicknesse, pouerty, and imprison-  
ment, or banishment; for although God  
accepteth of good thoughts, yet to-  
wards man they are little better then  
good dreames: exercise therefore thy  
charitable office, (as Gods Steward)  
vpon thy brethren. Remember it is now  
the time, y thy life is short, thy dayes  
euill, thy death certaine, thy<sup>a</sup> account  
most certaine; thy ioyes vnspeakable, if  
thou doest well: for this cause labour to  
husband the talent that God hath put  
into thy hands, that thou mayst returne  
thy soule better then thou didst receiue  
it. If that<sup>b</sup> seruant was condemned as  
euill, that did giue his Master no more  
but his owne? What will become of  
him that robs God of his owne?

<sup>y</sup> Sen. de  
mort.

<sup>z</sup> Heb. 9. 17.  
<sup>a</sup> Mat. 25. 9.

<sup>b</sup> Mat. 25. 30.

## SECT. VII.

*Sloth, the mother of euill.*

**S**loth<sup>m</sup> is the mother of many euils, <sup>m</sup> Pro. 6. 6  
and the chiefe corrupter of Christi-<sup>115.</sup>  
an duty; banish it by diligence, in all <sup>Zenop. de  
diet Soc.</sup>  
these

n Aug.

o Cice. de  
sen.

these former exercises, neither<sup>a</sup> deterring repentance for thy by-past neglects, neither amendment of thy former life. ° Who knoweth, but death may shut vp thy breath at an vnprovided time? Repentance and amendment being the free gifts of God the tree of Faith (watered by Gods Grace) onely produceth (not common in euery mans garden) this tree must be planted in the spring of thy youth & not in the frosty winter when the day shall come wherein thou shalt say *I haue no pleasure in them*. It must be daily laboured, hedged and preserued from the anoyances, Catterpillers, and choaking weeds of the world; by this meanes it shall produce plentiful store of fruit in thy life, and at thy death prepare thee, with old *Simeon* in the peace of a good conscience to say, p *Lord now lettest thou thy Seruant depart in peace, for mine Eyes haue seene thy Saluation*.

p Lu. 2. 27.

I haue briefly pointed at Gods wonderfull works of *Power, mercy and iustice* at those names, whereby hee hath chiefly reuealed himselfe in his word,  
and



and at the duties that are required in his seruice.

Now I will touch something concerning Christian Liberty, the fredome of Christians from the bondage and tyranny of the law. A point which all would gladly appropriate to themselves, though the most parte faile in the true vnderstanding of the words of S.

*Paul*,<sup>a</sup> That Christ was made a curse for vs that he might redeeme vs from the Curse of the Law \* and stand fast in the liberry wherewith Christ hath made you free and bee not entangled againe with the yoake of bondage.

<sup>a</sup> Gal. 3. 13.

\* 5. Gal. 1.



T H E



H



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ba



THE NECESSITY  
OF  
HANDLING  
THE QUESTION  
*Concerning Christian  
Libertie.*



THE declaration whereof  
hee must not omit, whose  
purpose is to cōprehend in  
an abridgmēt the summe of  
the doctrine of the Gospell. For it is a  
thing principally necessary, and with-  
out the knowledge whereof, conscien-  
ces dare in a manner enterprise nothing;  
without doubting they stumble & start  
backe in many things, they alway stagger,  
a a ger,

ger, and tremble: but especially it is an appendant of iustification, and auaieth not a little to the vnderstanding of the strength thereof. Yea, they that earnestly feare God, shall hereby receiue an incomparable fruit of that doctrine, which the wicked and Lucinianicall men doe pleasantly taunt with their scoffes because in the spirituall darkenes wherewith they bee taken euery wanton rayling is lawfull for them. Wherefore it shall now come forth in fit season, and it is profitable to deferre to this place, the plainer discoursing of it (for some haue already in diuers places lightly touched it,) because so soone as mention is brought in of Christian liberty; then either filthy lusts doe boile, or mad motions do rise vnlesse the wanton witts be timely met withall which doe otherwise most naughtily corrupt the best things. For some men by pretence of this liberty, shake off all obedience of God, and breake forth into an vnbridled licentiousnesse; and some men disdaine it, thinking that by it all moderation, order, and choise of things, is taken

taken away. What should wee here doe, being compassed in such narrow straights? Shall wee bid Christian liberty farewell, and so cut off all fit occasion for such perills? But as wee haue said, vnlesse that bee fast holden, neither Christ nor the truth of the Gospel, nor the inward peace of the soule is rightly knowne: Rather we must endeavour, that so necessary a part of doctrine be not suppressed, and yet that in the meane time those sound obiections, may be met withall which are wont to rise thereupon.

Christian liberty consisteth in 3. parts. 1. Part of Christian liberty. The freedome from the bondage and tyranny of the Law.  
The first, that the consciences of the faithfull, when the affiance of their iustification before God is to be sought, may raise and aduance themselves aboue the law, and forget the whole righteousnessse of the Law.

For since the law (as we haue already in another place declared) leaueth no man righteous, either we are excluded from all hope of iustification, or wee must bee loosed from the law, and so that there bee no regard at all had of  
a a 2 works.

works. For who so thinketh that hee must bring somewhat, bee it neuer so little of good works to obtaine righteousness; hee cannot appoint any end or measure of them, but maketh himselfe debter to the law. Therefore taking away all mention of the Law, and laying aside all thinking vpon works, we must embrace the only mercy of God when we entreat of iustification, and turning away our sight from our selues we must behold Christ alone. For there the question is not how wee bee righteous, but how although wee be vnrighteous and vnworthy, wee bee taken for worthy. Of which thing if Conscience will attaine any certaintie, they must giue no place to the law. Neither can any man hereby gather that the Law is superfluous to the faithfull, whom it doth not therefore cease to teach, and exhort, & prick forward to goodnes, although before the iudgement-seat of God, it hath no place in their consciences. For these two things, as they are most diuers, so must they bee well and diligently distinguished of vs. The whole  
life

life of Christians ought to bee a certaine meditation of godlines, because they are called into sanctification; herein standeth the office of the Law, that by putting them in minde of their duty, it should stirre them vp to the endeavour of holinesse, and innocency. But when consciences are carefull how they may haue God mercifull, what they shall answere, and vpon what assistance they shall stand if they bee called to his iudgement; there is not to bee reckoned what the law requireth, but onely Christ must be set forth for righteousness, which passeth all perfection of the law.

Vpon this point hangeth almost all the argument of the Epistle to the Galathians. For that they be found expositors which teach, that *Paul* there contendeth onely for the liberty of Ceremonies, may bee proued by the places of the arguments. Of which sort these. *That Christ was made a curse for vs, that he might redeeme vs from the curse of the law. Again, stand fast in the liberty, wherewith Christ hath made you*

*The liberty  
disputed of in  
the Epistle to  
the Galathians.  
Gal. 3.  
13. & 5. 1.*

free, and bee not againe entangled with the yoke of bondage. Behold, I Paul say if yee be circumciſed, Chriſt ſhall nothing profit you. And he which is circumciſed is debtor of the whole law. Chriſt is made idle to you whoſoeuer ye be, that are iuſtified by the law : ye are fallen away from grace. Wherein truly is contained ſome higher thing thē the liberty of Ceremonies. I grant indeed, that Paul there intreateth of Ceremonies, becauſe hee contendeth with the falſe Apoſtles which went about to bring againe into the Chriſtian Church the old ſhadowes of the law, which were aboliſhed by the comming of Chriſt. But for the diſcuſſing of this queſtion, there were higher places to be diſputed, in which the whole controuerſie ſtood. Firſt, becauſe by thoſe Iewiſh ſhadowes, the brightnes of the Goſpel was darkened, he ſheweth that wee haue in Chriſt a full giuing indeed, of all thoſe things which we ſhadowed by the ceremonies of *Mofes*. Secondly, becauſe theſe deceiuers filled the people with a moſt naughty opinion, namely, that  
this



this obedience auailed to deserue the fauour of God : here he standeth much vpon this point, that the faithfull should not thinke that they can by any workes of the law, much lesse by those little principles, obtaine righteousnesse before God. And there withall hee teacheth that they are by the Crosse of Christ, free from the damnation of the law, which otherwise hangeth ouer all men, that they should with full assurednes rest on Christ alone. Which place properly pertaineth to this purpose. Lastly, hee maintaineth to the consciences of the faithfull their liberty, that they should not be bound with any religion, in things not necessary.

The second part which hangeth vpon that former part, is that consciences obey the law, not as compelled by the necessity of the same law, but being free from the yoake of the law it selfe, of their owne accord they obey the will of God. For because they abide in perpetuall terrors, so long as they bee vnder the dominion of the law, they shall neuer bee with cheerefull readinesse fra-

The second part of Christian liberty free and by the Law vnconstrained obedience.

Deut. 6. 5.

med to the obedience of God ; vnlesse they haue first this liberty giuen them. By an example wee shall both more briefly , and plainly perceiue what these things meane. The commandement of the law is, that *wee loue our God with all our heart , with all our soule , and with all our strengths.* That this may be done, our *soule* must bee made voide of all other sense and thought, our *heart* must bee cleansed of all desires , all our strengths must bee gathered vp and drawne together to this onely purpose.

They which haue gone most farre before other in the way of the Lord, are yet very farre from this marke: For though they loue God with their minde , and with sincere affection of heart , yet they haue still a great part of their heart and soule possessed with the desires of the flesh ; by which they are drawne backe , and stayed from going forward with hasty course to God. They doe indeed trauell forward with great endeaour , but the flesh partly feebleth their strengths , and partly draweth

draweth them to it selfe. What shall they here doe? When they feele that they doe nothing lesse then performe the law? They will, they couet, they endeaour, but nothing with such perfection as ought to bee. If thou looke vpon the law, they see that whatsoeuer worke they attempt or purpose, is accursed. Neither is there any cause, why any man should deceiue himselfe with gathering that the worke is therefore not altogether euill, because it is vnperfect: and therefore that God doth neuertheless accept that good which is in it. For the law requiring perfect loue, condemneth all imperfection vnlesse the rigour of it be mitigated. Therefore his works should fall to nought, which hee would haue to seeme partly good, and he shall find that it is a transgression of the law, euen in this; because it is vnperfect.

Loe! how all our works are subiect to the curse of the law. But how should then vnhappy soules chearefully apply themselves to worke, for which they might not trust that they could get any thing

Men freed  
from the acti-  
ons of the law  
are as children  
sweetly wōne  
vnto cheerfull  
obedience by  
the fatherly  
gentlenesse  
wherewith  
they know  
that God hath  
promised to  
intreat them,

thing but curse? On the other side, if being deliuered from this seuerer exacting of the law, or rather from the whole rigour of the law, they heare that they be called of God with fatherly gentlenes, they will merrily and with great chearfulness answere his calling, and follow his guiding. In a summe, they which are bound to the yoke of the law, are like to bondslaves, to whom are appointed by their Lords certaine tasks of worke for euery day. These seruants thinke that they haue done nothing, nor dare come in the sight of their Lords vnlesse they haue performed that full taske of their workes; But Children (which are more liberally, and more freemanlike handled of their Fathers) stick not to present to them their begunne & halfe-vnperfect works, yea & those hauing some faults, trusting, that they will accept their obedience and willingnesse of mind, although they haue not so exactly done so much as their good wills was to doe.

So must we be, as we may haue sure affiance, that our obediences shall be allowed

lowed of our most kind Father, how little soeuer, and how rude and vnperfect soeuer they bee. As also hee assur-  
 reth to vs by the Prophet: *I will spare* Mal. 3. 17.  
*them* (saith he) *as the Father is wont to spare his sonne that serueth him.* Where  
 this word spare, is set for the bearing withall, or gently to winke at faults; for as much as he also maketh mention of seruice. And this affiance is not a little necessary for vs, without which wee shall goe about all things in vaine. For God accounteth himselfe to bee worshipped, with no worke of ours; but which is truly done of vs for the worshipping of him. But how can that bee done among these terrors, where it is doubted whether God be offended, or worshipped without our worke?

And that is the cause why the author of the Epistle to the Hebrewes, referreth all the good works which are read of in the holy Fathers, to Faith, and weigheth them all by Faith. Touching this liberty there is a place in the Epistle to the Romans, where *Paul* reasoneth  
*that sinne ought not to haue dominion*

The liberty which wee haue in the state of grace a speciall encouragement to strue that wee be not ouerruled with sinne

ouer

Rom. 11. 2.  
Rom. 6. 12.

*ouer vs because wee are not vnder the law, but vnder grace. For when he had exhorted the faithfull, that sinne should not reigne in their mortall bodyes, and that they should not giue their members to bee weapons of wickednesse to sinne, but should dedicate themselves to God, as they that are aline from the dead, and their members weapons of righteousness to God: and whereas they might on the other side, obiekt that they doe yet carry the flesh full of lusts, and that sinne dwelleth in them, hee adioyneth that comfort by the liberty of the law as if hee should say; Though they doe not yet throughly feeble sinne destroyed, and that yet righteousness yet liueth not in them, yet there is no cause why they should feare, and bee discouraged, as though hee had beene alway displeased with them for the remnants of sinne, for as much as they are by grace made free from the law that their workes should not bee examined by the rules of the law. As for them that gather that wee may sinne because wee are not vader the Law, let them know*

know, that this liberty pertaineth nothing to them, the end whereof is to encourage vs to good.

The third part is, that wee bee bound with no conscience before God of outward things, which are by themselves indifferent, but that we may indifferently sometime vse them, and sometime leaue them vnused. And the knowledge of this liberty, also is very necessary for vs; for if it shall bee ablent, there shall bee no quiet to our consciences, no end of superstitions. Many at this day doe thinke vs fond to moue disputation, about the free eating of flesh, about the free vse of dayes, and garments, and such other small trifles, as they indeed thinke them: but there is more weight in them then is commonly thought. For when consciences haue once cast themselves into the snare they enter into a long and cumbersome way, from whence they can afterward finde no easie way to get out. If a man beginne to doubt whether hee may occupy linnen in sheets, shirts, handkercheises, and napkins, neither will hee bee out of doubt,

The third part of Christian liberty is freedom of conscience touching the vse of indifferent things, as cloth meat, drinke, wherein it is vnecessary to know how much is permitted vs, lest too much straightnesse driue vs to inconuenience.

doubt, whether he may vse kempe, and at the last hee will also fall in doubt of matters, for he wil weigh with himself, whether hee cannot sup without napkins, whether hee way not bee without hādkerchiefes. If any think dainty meate vnlawfull, at length hee shall not with quietnesse before the Lord, eate either browne bread or common meates; when he remembreth that he may yet sustaine his body with baser food. If hee doubt of pleasant wine, afterward he will not drinke dead wine with good peace of conscience, last of all, hee will not bee so bold to touch sweeter and cleaner water then other. Finally, at the length hee will come to this point, to thinke it vnlawfull (as the common saying is) to tred vpon a straw lying a-crosse. For here is begunne no light strife, but this is in question; whether God will haue vs to vse these, or those things whose will ought to guide all our counsells & doings. Hereby some must needs bee carried with desperation into a confuse deuouring pit: some must( despising God, and casting



sting away his feare ( make themselues away through destruction, when they haue no ready way : for whosoeuer are intangled with such doubting, which way soeuer they turne themselues, they see euery where present offense of conscience.

I know S. Paul ) that *nothing is common* ( meaning by common vnholly ) *but who so thinketh any thing common, to him it is common.* In which words he maketh all outward things, subiect to our liberty, prouided alway, that our mindes haue the assurance of the liberty before God. But if any superstitious opinion cast into vs any doubt, those things which of their owne nature were cleane, are defiled to vs. Wherefore hee addeth : *blessed is hee that iudgeth not himselfe in that which hee alloweth. But hee that iudgeth, if hee eate is condemned because he eateth not of Faith. And that which is not of Faith, is sinne.* Among such narrow straights, who so neuerthelesse with carelessely venturing on all things, shew themselnes bolder, doe they not as much turne themselues away

Wee cannot with thankfulness vnto God enioy the vse of outward things vnlesse the knowledge of our liberty remove all scruple of conscience and trouble of mind from vs.

away from God? But they which are thoroughly peirced with some feare of God, when they themselues also are compelled to doe any thing against their conscience, are discouraged and doe fall downe with feare. All that are such doe receiue none of the giufts of God with thanksgiuing, by which alone yet *Paul* testifieth that they are all sanctified to our vse: I meane the thanksgiuing that proceedeth from a heart that acknowledgeth the liberality, and goodnesse of God in his giufts. For many of them indeed, doe vnderstand that these are the benefits of God which they vse, and they praise God in his works: but sith they are not perswaded, that they are giuen to themselues, how should they thanke God as the giuer of them? Thus in a summe wee see, whereto this liberty tendeth, namely that wee should vse the gifts of God to such vse, as he hath giuen them vnto vs, without any scruple of conscience, without any trouble of minde, by which confidence our soules may both haue peace with him, and acknowledge  
his

his liberality towards vs. For here are comprehended all ceremonyes, that are at liberty to bee obserued, that our consciences should not be bound with any necessity to keepe them, but should remember that the vse of them, is by Gods benefits subiect to themselves vnto edification.

But it is diligently to bee noted, that Christian liberty is in all the parts of it a spirituall thing, the whole strength whereof consisteth in appeasing fearefull consciences before God, if either they bee vnquieted or carefull for the forgiuenesse of sinnes, or if they bee pensiue, whether our imperfect works, and defiled with the faults of our flesh doe please God, or if they bee troubled about the vse of indifferent things. Wherefore they doe wrōgfully expound it, which either doe make it a cloake for their owne desires, that they may abuse the gifts of God to their owne lust, or which doe thinke that there is no liberty but that which is vsed before men, and therefore in vsing it haue no regard of the weake brethren. In the

The vse and abuse of doctrine which concerneth Christian liberty.

first kind, men doe at this day much offend. There is almost no man which may by his ability of wealth bee sumptuous, which delighteth not in excessive gorgeoufnesse, in furniture of banquets, in apparell of body, in building of houses, which hath not a will to excell other in all kind of statelinesse, which doth not maruailously flatter himselfe in his finenesse. And all thesethings are defended vnder the pretence of Christian liberty. They say that they are things indifferent, I grant, so that man indifferently vse them. But when they are too greedily coueted, when they are proudly boasted, when they are wastfully spent: it is certaine, that those things which otherwise were of themselves lawfull, are by these faults defiled. This saying of *Paul*, doth very well put difference between things indifferent, *All things are cleane to the cleane, but to the defiled and unbelieuing, nothing is cleane because their minds and consciences is defiled.* For why are accursed the rich men, they which haue their comfort, which are satisfied with meat, which

Tit. 2. 15.

Luke 6. 24.

Amos 6. 1.

Esay 5. 8.

which doe now laugh, which sleepe in  
beds of Iuory, which ioyne land to  
land, whose bankets haue Lute, Harpe,  
Taber, and wine? Verily both Iuory,  
and Gould, and riches are the good  
creatures of God, permitted; yea and  
appointed by the prouidence of God  
for men to vse. Neither is it any where  
forbidden, either to laugh or to bee sa-  
tisfied with meat, or to ioyne new pos-  
sessions to their old possessions of their  
ancestors, or to bee delighted with mu-  
sicall melody, or to drinke wine. This  
is true indeed. But when they haue  
plenty of things, to wallow in delights,  
to glut themselues, to make their wit  
& mind drunke with present pleasures,  
and alway to gape for new: these things  
are most farre from the lawfull vse of  
the gifts of God. Therefore let them  
take away vnmeasurable desire, let them  
take away vnmeasurable wasting, let  
them take away vanity and arrogance,  
that they may with a pure conscience  
purely vse the gifts of God. When the  
minde shall bee framed to this sobriety,  
they shall haue a rule of the lawfull vse.

On the other side let this moderation bee wanting, euen base and common delicacies are too much. For this is truly said, that oftentimes in frize and coarse cloath, dwelleth a purple heart, & sometime vnder filke and purple, lieth simple humility. Let euery man in his degree so liue, either poorely, or meanely, or plentifully, that they all remember that they are fed of God to liue not to bee riotous; and let them thinke, that this is the law of Christian liberty: if they haue learned with *Paul to bee contented with those things which they presently haue*: if they can skill both to bee humble, and to excell: if they be taught in all places, and in all things to bee both full, and hungry, to haue plenty and to suffer want.

Phil. 4.

Vndiscreet  
and vnseasonable vsing of  
liberty.

Herein also many men doe erre, because as though their liberty should not bee sound and safe, vnlesse it had men-witnesse of it, they doe vndiscreetly and vnwisely vse it. By which vnseasonable vsing, they many times offend the weake brethren. You may see at this day some which thinke that their liberty

erty cannot stand, vnlesse they take possession of it by eating flesh on Friday. I blame not that they eate, but this false opinion must bee driuen out of their mindes. For they ought to thinke, that by their liberty they obtaine no new thing in the sight of men, but before God, and that it standeth as well in abstaining as vsing. If they vnderstand, that it maketh no matter before God, whether they eate flesh, or eggs, whether they weare red, or black garments, that is enough. The conscience is now free, to which the benefit of such liberty is due, Therefore although they doe afterward abstaine all their life long from flesh, and weare alway but one colour, yet they are no lesse free. Yea therefore because they are free, they do with a free conscience abstaine. But they doe most hurtfully offend, because they nothing regard the weakness of their brethren; which wee ought so to beare with, that wee rashly commit nothing with offence of them. But sometime also, it behooueth that our liberty be set forth before men. And

this I graunt. But there is a measure most heedefully to bee kept, that wee cast not away the care of the weake, of whom the Lord hath so earnestly giuen vs charge.

*Of offences  
siling ynto o-  
thers in the  
vse of our li-  
berty.*

I will in this place therefore speake somewhat of offences, in what difference they are to be taken, which are to be auoided, and which to be neglected: whereupon wee may afterward determine, what place there is for our liberty amongst men. I like well that common diuision, which teacheth that there is of offences one sort giuen, another taken: for as much as it hath a plaine testimony of the Scripture, and doth not vnfitly expresse that which it meaneth. If thou doe any thing by vnreasonable lightnesse, or wantonnesse, or rashnesse, not in order, not in fit place, whereby the ignorant and weake are offended, that same may bee called an offence giuen by thee: because it came to passe by thy fault that such offence was stirred vp. And it is alway called an offence giuen in any thing, the fault whereof came from the doer of the thing



thing it selfe. It is called an offence taken, when a thing which is otherwise not euilly done, nor out of time, is by euill will or by some wrongfull maliciousnesse of mind drawne to occasion of offence. For in this case was not offence giuen, but these wrongfull construers do without cause take one. With that first kind of offence, none are offended but the weake. But with the second kind, sowe natures, and pharisaicall scornfull heads are offended. Wherefore wee shall call the one the offence of the weake, the other of the Pharisees: and we shall so temper the vse of our libertie, that it ought to giue place to the ignorance of the weake brethren but in no wise to the rigorousnesse of the Pharisees. For what is to be yeilded to weakenesse, *Paul* sheweth in very many places. *Beare* (saith he) *with the weake in Faith.* Again let vs not hereafter iudge one another, but this rather, *let there not be laid before our brother, an offence or occasion of falling:* and many other sayings to the same intent, which are more fit to bee read in the

Rom. 14. 1.  
& 13.

1 Cor. 8. 9.

1 Cor. 10.

25.

Gal. 15. 14.

the place it selfe, then here to be rehearsed. The summe is, *that wee which are strong should beare with the weaknesse of our brethren, and not please our selves, but every one of vs please his neighbour unto good for edifying.* In another place *But see that your liberty bee not in any wise an offence to them that are weake.* Again eate yee all things that are sold in the shambles asking no question for conscience: of your conscience (I say) not another mans. Finally bee yee such that yee giue no offence neither to the Iewes nor to the Greekes nor to the Church of God. Also in another place yee are called brethren into liberty; only giue not your liberty to bee an occasion to the flesh but by charity serue yee one another.

Thus it is. Our liberty is not giuen toward our weake neighbours, whose seruants charity maketh vs in all things: but rather, that hauing peace with God in our mindes, wee may liue peaceably among men. As for the offence of the Pharisees, how much it is to be regarded, wee learne by the words of the Lord,

Lord, whereby hee biddeth them to bee let alone, because they are blind and guides of the blind. The disciples had warned him that the Pharisees were offended with his sayings: hee answered that they were to bee neglected, and the offending of them not to bee cared for.

Mat. 15. 14.

But yet still the matter hangeth doubtfull vnlesse wee know who are to bee taken for weake and who for Pharisees: which difference being taken away, I see not among offences what vse at all of liberty remaineth which might neuer bee vsed without great danger. But it seemeth to mee that *Paul* hath most plainly declared both by doctrine and by examples how farre our liberty is either to bee tempered or to bee defended though with offences. When he tooke *Timothy* into his company he circumcised him, but he could not bee brought to circumcise *Titus*; Here were diuers doings and no change of purpose or of minde: namely in circumcising *Timothy* when hee was free from all men, hee made himselfe a ser-

How far our liberty extendeth in respect of others whom it may offend.

Act. 16. 3.  
Gal. 2. 3.  
Cor. 9. 19.  
& 21.

uant

Gal. 24.

uant to all men: and hee was made to the *Jewes* as a *Jew* that hee might winne the *Jewes*: to them that were vnder the law as if hee himselfe were vnder the law that he might win them that were vnder the law: all things to all men that hee might saue many as he writeth in another place. Thus we haue a right moderation of liberty if it may bee indifferently restrayned with some profit. What hee hath respect vnto when hee stoutly refused to circumcise *Titus* hee himselfe testifieth writing thus: But neither was *Titus* which was with me although hee was a *Gretian* compelled to be circumcised because of the false brethren which were come in by the way, which had priuily crept in, to espy our liberty which wee haue in Christ Iesus, that they might bring vs into bondage, to whom wee gaue no place by subiection so much as for a time that the truth of the Gospel might continue with you. There is also a time when wee must of necessity defend our liberty if the same bee in weake consciences endangered by the vniust ex-  
actings

actings of false Prophets. Wee must in euery thing study to preserue charity and haue regard to the edifying of our neighbour. All things (saith hee) are lawfull for me but not all things are expedient : all things are lawfull for mee but all things doe not edifie. Let no man seeke that which is his owne but that which is anothers. There is nothing now plainer by this rule then that wee must vse our liberty if it may turne to the edifying of our neighbour: but if it be not so expedient for our neighbour, then wee must forbear it. There bee some which counterfeit the wisdom of *Paulin* forbearing of liberty, while they doe nothing lesse then apply the same to the dutyes of charity. For so that they may prouide for their owne quietnes, they wish all mention of liberty to be buried, whereas it is no lesse behouefull for our neighbours, sometime to vse liberty for their benefit and edification then in fit place to restraine it for their commodity. But it is the part of a godly man to thinke, that free power in outward things, is there.

1 Cor. 10. 23.

therefore graunted him<sup>s</sup>, that hee may bee the freer to all duties of charity.

Intollerable  
halting coue-  
red with pre-  
sence of not  
offending the  
weake.

But whatsoeuer I haue spoken concerning of auoiding offences my meaning is that it bee referred to meane and different things. For those things that are necessary to bee done are not to bee left vndone for feare of any offence. For as our liberty is to bee submitted to charity, so charity it selfe likewise ought to bee vnder the purenesse of faith. Verily here ought also to bee had regard of charity, but so far as to the altars, that is, that for our neighbours sake wee offend not God. Their intemperance is not to bee allowed, which doe nothing but with troublesome turmoiling and which had rather rashly to rend all things then leasurely to rip them. Neither yet are they to be harkned to, which when they bee leaders of men into a thousand sort of vngodlinesse, yet doe feigne that they must behaue themselues so, that they be none offence to their neighbours. As though they doe not in the meane edifie the  
 • consciences

consciences of their neighbours to euill specially whereas they sticke fast in the same mire without any hope of getting out. And the pleasant men forsooth, whether their neighbour bee to bee instructed with doctrine or example of life, say that he must be fed with milke, whom they fill with most euill and poysonous opinions. *Paul* reported that he fed the *Corinthians* with drinking of milke, but if the Popish Masse had then been among them, would hee haue sacrificed to haue giuen them the drinke of milke? No: for milke is not poyson. Therefore they lie in saying that they feed them, whom vnder a show of flattering allurements they cruelly kill. But granting that such dissembling for a time is to bee allowed, how long yet will they feed their childré with milke. For if they neuer grow bigge that they may at the least bee able to beare some light meat, it is certaine that they were neuer brought vp with milke. There are two reasons that moue me, why I doe not now more sharply contend with them: first because their follies are  
scar-

1. Cor. 3. 2.

scarcely worthy to bee confuted, sith they worthily seeme filthy in the sight of all men that haue sound wit: secondly because I haue sufficiently done it in peculiar bookes I will not now doe a thing already done. Onely let the readers remember this, that with whatsoeuer offences Sathan and the world goe about to turne vs away from the ordinances of God, or to stay vs from following that which hee appointeth, yet wee must neuerthelesse goe earnestly forward, and then, that whatsoeuer dangers hang vpon it, yet is it not at our liberty to swarue one haire bredth from the commandement of the same God, neither is it lawfull by any pretence to attempt any thing but that which he giueth vs leaue.

The consciences of faithfull men exempted from humane power.

Now therefore sith faithfull consciences, hauing receiued such prerogatiue of liberty as wee haue aboue set forth, haue by the benefit of Christ obtained this, that they bee not entangled with any snares of obseruations in those things in which the Lord willed that they should bee at liberty: we conelude  
that



that they are exempt from all power of men. For it is vnmeete, that either Christ should loose the thanke of his so great liberality, or consciences their profit. Neither ought wee to thinke it a sleight matter which we see to haue cost Christ so deare, namely which hee *valued not with gold or siluer but with his owne blood*: so that Paul sticketh not to say, *that his death is made voide if we yeeld our soules into subiection to men*. For hee trauaileth about nothing else in certaine Chapters of the Epistle to the *Galathians*, but to shew that Christ is darkened, or rather destroyed to vs, vnlesse our consciences stand fast in this liberty which verily they haue lost, if they may at the will of men bee snared with the bonds of lawes and ordinances. But as it is a thing most worthy to bee knowne, so it needeth a longer and plainer declaration. For so soone as any word is spoken of the abrogating of the ordinance of men, by and by great troubles are raised vp: partly by seditious men, partly by slanderers, as though the whole obedience of men

1. Pet. 1. 18.  
Gal. 5. 1. & 4.

were

were at once taken away and overthrowne.

Christians are not therefore according to the outward behaiour of their persons priuiledged from subiecti-  
on to the lawes of men, because their consciences are at liberty before God.

Therefore that none of vs may stumble at this stone, first let vs consider that there are two sorts of gouernment in man: the one spirituall, whereby the conscience is framed to godlinesse, and to the worship of God: the other ciuill, whereby man is trained to the duties of humanity and ciuility which are to bee kept among men. They are commonly by not vnfit names called the Spirituall and Temporall iurisdiction, whereby is signified, that the first of the two formes of gouernment pertaineth to the life of the soule, and the later is occupied in the things of this present life: not onely in feeding and clothing, but in setting forth of lawes whereby a man may spend his life among men holily, honestly and soberly. For that first kind hath place in the inward mind, this later kind ordereth onely the outward behaiours. The one wee may call the spirituall Kingdome, the other the ciuill Kingdome. But these two, as we haue diuided them, must bee either of them  
alway

alway seuerally considered by themselves, and when the one is in considering, wee must withdraw and turne away our minds from the thinking vpon the other. For there are in man as it were two worlds, which both diuers Kings and diuers Lawes may gouerne. By this putting of difference shall come to passe, that that which the Gospell teacheth of the spirituall liberty, wee shall not wrongfully draw to the ciuill order, as though Christians were according to the outward gouernment, lesse subiect to the lawes of men because their consciences are at liberty before God: as though they were therefore exempt from all bondage of the flesh, because they are free according to the spirit. Againe, because euen in those ordinances which seeme to pertaine to the spirituall Kingdome, there may bee some error: we must also put difference betweene these which are to bee taken for lawfull and agreeable to the Word of God: and on the other side which ought not to haue place among the Godly. Of the Ciuill gouernment as al-

Rom. 13.

so of the Ecclesiasticall lawes, I omit to speake of at this time, because it hath beene discussed sufficiently by learned Authors already. Of this discourse let this bee the conclusion, The question as I haue said of it selfe not being very darke or entangled, doth for this cause trouble many because they doe not wisely put difference betweene the outward court as they call it, and the court of conscience. Moreouer this increaseth the difficulty, that *Paul* teacheth that the *Magistrate* ought to bee obeyed not onely for feare of punishment but also for conscience sake. Whereupon followeth that consciences are also bound by the ciuill lawes. If it were so, all should come to nought which wee both haue spoken, and shall speake of the spirituall gouernment. For the loosing of this knot, first it is good to know what is conscience. And the definition thereof is to be fetched from the deriuation of the word, For as when men doe with mind and vnderstanding conceiue the knowledge of things, they are thereby said (*Scire*) to know, whereupon is also deriued

deriued the name of science : Knowledge : so when they haue a feeling of the iudgement of God, as a witnesse ioyned with them, which doth not suffer them to hide their sinnes, but that they bee drawne accused to the iudgement seat of God, that same feeling is called conscience. For it is a certaine meane betweene God and man, because it suffereth not man to suppress in himselfe, that which hee knoweth, but pursueth him so far till it bringeth him to guiltinesse.

This is it which *Paul* meaneth, where hee saith, *that the conscience doth together witnesse with men*, when their thoughts doe accuse or acquit them in the iudgement of God. Therefore this feeling which presenteth man to the iudgement of God, is as a keeper ioyned vnto man, to marke and espie all his secrets, that nothing may remaine buried in obliuion. Whereupon also cometh that auncient Prouerbe: *Conscience is a thousand witnesses*. And for the same reason, *Peter* hath set the examination of a good conscience for the qui-

Rom. 2. 13.

1 Pet. 3. 21.

Conscientia  
mille testes.

Heb. 10. 2.

cines of minde, when being perswaded of the grace of Christ, wee doe without feare present our selues before God. And the author of the Epistle to the *Hebrewes* setteth to haue no more conscience of sinne, instead of to bee deliuered or acquitted that sinne may no more accuse vs.

In what sort  
the conscience  
is bound or  
freed.

Tim. 1. 5.

Therefore as worke hath respect to men, so conscience is referred to God, so that a good conscience is nothing else but the inward purenesse of the heart. In which sence *Paul* writeth that *charity is the fulfilling of the law out of a pure conscience and faith not fained*. Afterward also in the same chapter, he sheweth how much it differeth from vnderstanding, saying that *some had suffered shipwrack from the faith, because they had forsaken a good conscience*. For in these words hee signifieth, it is a liuely affection to worship God, and a sincere endeauour to liue holily and godlily. Sometime it extendeth also to men, as in *Luke*, where the same *Paul* protested, that hee endeavored himselfe to walke with a good conscience toward God and men.

Act. 24. 16.

*men.* But this was therefore said, because the fruits of a good conscience, doe flow and come euen to men. But in speaking properly, it hath respect to God onely, as I haue already said. Hereby it cometh to passe, that the law is said to bind the Conscience, which simply bindeth a man without respect of men; or without hauing any consideration of them. As for example: God commandeth not onely to keepe the minde chaste, and pure from all lust; but also forbiddeth all manner of filthinesse of words, and outward wantonnesse whatsoeuer it bee. To the keeping of this law, my conscience is subiect, although there liued not one man in the world. So hee that behaueth himselfe intemperately, not only sinneth in that hee giueth an euill example, to the brethren: but also hath his conscience bound with guiltinesse before God. In things that are of themselves meane, there is another consideration. For wee ought to abstaine from them, if they breede any offence, but the conscience still being free. So *Paul* speaketh of flesh con-

lecrate to Idols. *If any (saith he) moue any doubt touch it not for conscience sake.* I say for conscience, not thine owne but the others. For a faithfull man doth not sinne which being first warned should neuerthelesse eate such flesh. But how-soeuer in respect of his brother it is necessary for him to abstaine as it is prescribed of God,

I haue deliuered you the freedome and liberty of Christians, wee are not to please our selues but edifie our neighbour: vse it not deceitfull, make it not a cloake to couer your vnrighteousnesse, but rather hauing peace with God in our mindes, wee also may liue charitably amongst men. For your liberty auaileth nothing if you cast not away  
 Gen. 15. 15. your sin God (*when the measure of your iniquity is full*) will cast you of for your sinne: for as he is iust, so hee hath power to kill and cast into Hell all hardened and impenitent sinners. If therefore, you will auoyd the cursed effects of sinne in this life, and eternall wrath thereunto in the world to come & be assured that you are not of the number of those,  
 who



who are giuen ouer to a reprobate sence,  
*Let then my counsaile bee acceptable to* Dan. 4. 24.  
*you : breake of your sins by righteousnes,*  
*and your iniquity by shewing mercy to*  
*your brethren. O let there be ( at length )*  
*an healing of your errors. Nathan vsed* 2<sup>d</sup> Sam. 12. 13.  
*but one parable, and Dauid was con-* Iona 3. 5.  
*uerted. Ionas preached but once to Ni-*  
*niny, and the whole citty repented :*  
*Christ looked but once on Peter, and hee*  
*went out and wept bitterly. And now*  
*that you are oft, and so louingly entrea-*  
*ted ; not by A Prophet onely, but by*  
*Christ the Lord of Prophets : yea, that* 2 Cor. 5. 20.  
*God himselfe, by his embassadors en-*  
*teates you to bee reconciled to him :*  
*leauē of your Adulteryes with Dauid,*  
*repent of your sins like a true Ninui-*  
*te, & weepe bitterly for your offences.*  
Content not your selues with that for-  
mall religion, which vnregenerate men  
haue framed to themselues, instead of  
sincere deuotion : for in the multitude  
of opinions, most men haue almost lost  
the practise of Religion. Thinke not  
that you are a Christian good enough,  
because you doe as the most, and are

Mat. 5. 20.

not so bad as the worst. No man is so wicked, that hee is addicted to all kind of vices, (for there is an Antipathy betwixt some vices) But remember that Christ saith, *Except your righteousnesses, exceede the righteousnesse of the Scribes and Pharisees; yee shall in no case enter into the Kingdome of Heauen.*

Jam. 2. 10.

1 Pet. 2. 1.

Consider with your selues, how far you come short of the Pharisees in fasting, praying, frequenting the Church and in giuing of *Almes*. Thinke with your selues, how many *Pagans* who neuer knew Baptisme, yet in morall vertues, and honesty of life, doe goe far beyond you. Where is then the life of Christ your Master? and how far are you from being true Christians? A true Christian, must haue respect to walke in the truth of his heart; in all the commandements of God alike, *for hee that shall offend in one point of the law, is guilty of all.* And Peter bids vs, *Lay aside, (not some, but) all malice, guile, and hypocrisies*, One sinne is enough to damne a mans soule, vvithout Repentance; dreame not to goe to Heauen,  
by

by any nearer or easier way then Christ hath trained vs in this world. The way to Heauen, is not easie or common; but streight and narrow, yea so narrow that Christ protesteth, *that a rich man, shall hardly enter into the Kingdome of Heauen*; and that those who enter are but few: and that those few cannot get in but by struiuing: and that some of those who strue to enter in, shall not be able. This all Gods Saints (whilst they here liued) knew well, when with so often fasting, so earnest prayers, so frequent hearing the word, and receiuing the Sacraments, and with such abundance of teares, they deuoutly beg'd at the hands of God for Christs sake, to be receiued into his Kingdome.

*O then trie your spirits whether they are of God, deceiue not your selues, by diffidence, despaire, or too much fidelity; dote not too much vpon these wodden cottages, these houses of moulding clay, which are but the tents of vngodlinesse, the receptacle, & habitation of sinners, but looke rather, and long for this Heauenly citty, whose builder and maker is God:*

Heb. 11. 10. *God : which he, (who is not ashamed to  
 Heb. 11. 6. be called our God : ) hath prepared for  
 you.*

By all these things which haue beene  
 deliuered to you, you may easily per-  
 ceiue, how destitute & naked, mankind  
 is of all good things : and how he wan-  
 teth all helps of saluation. Wherefore  
 if he seeke for releifes whereby he may  
 succour his necessity, hee must goe out  
 of himselfe, and repaire to the fulnesse  
 of riches laid vp in Christ. This is after-  
 ward declared to vs, that the Lord of  
 his owne free will and liberality, doth  
 giue himselfe to vs in Christ, in whom  
 he offereth vs, instead of our misery, fe-  
 licity, instead of our need, wealthinesse,  
 in whom hee openeth to vs all heauenly  
 and celestially treasures, that our whole  
 Faith should behold his beloued sonne,  
 and so bee filled with all manner of di-  
 uine pleasures, at his right hand, and  
 drink out of the riuers of pleasures that  
 vpon him our whole expectation should  
 hang, in him our whole hope should  
 rest: This verily is the secret and hidden  
 Philosophie, which cannot bee wrung  
 out

Psal. 16. 11.  
 Psal. 36. 8.

out with Logicall arguments: but they learne it whose eyes God hath opened, that they may see light in his light. But since wee are taught, by faith to acknowledge, that whatsoever wee haue neede of, whatsoever is wanting in vs; the same is plentifully in God, and in our Lord Iesus Christ, namely in whom the Lord, willed the whole fullnesse of his largenesse to rest; that from thence wee should all draw, as out of a most plentifull fountaine: now it remaineth that wee seeke in him, and with prayers craue of him that, which we haue learned to be in him. Otherwise to know God, to bee the Lord, and giuer of all good things, which allureth vs to pray to him, and not to goe to him and pray to him; should as little profit vs, as if a man should neglect a treasure shewed him buried and digged in the ground. Therefore the Apostle to shew that true Faith cannot bee idle from calling vpon God, hath set this order: that as of the Gospell springeth Rom. 8. 26. Faith, so by it our hearts are framed to call vpon the name of God. And this is the

the same thing which hee had a little before said, that the spirit of Adoption which sealeth in our hearts the witnesse of the Gospell, raiseth vp our spirits, that they dare shew forth their desires to God, and stirre vp vnspeakable groanings, and crie with confidence *Abba*, Father: It is meete therefore, that this last point because it was before but onely spoken of, by the way, and as it were lightly touched; should now bee more largely treated of. Wherein I will briefly shew you some particular, and especiall commodities; which the faithfull by constant, feruent, and earnest prayer attaine at the hands of the Almighty.

By prayer we  
are both en-  
riched with  
grace and  
quieted in di-  
stresses.

This we get by the benefit of prayer, that wee attaine to those riches which are laid vp for vs with the heauenly Father. For there is a certaine communicating of men with God whereby they entring into the sanctuary of God, doe in his owne presence, call to him touching his promise; that the same thing which they beleueed him, affirming onely in word, not to bee vaine, they may when needs so requireth find in  
expe-

experience. Therefore wee see that there is no thing set forth to vs, to bee looked for at the hand of the Lord which wee are not commanded to craue with prayers: for true it is, that by prayers are digged vp the treasures which our faith hath looked vpon, being shewed to it by the Gospell of the Lord. By prayer wee are enriched with all the graces of the Almighty; and in our distresses, and calamities both quieted and releued; what blessing soeuer wee would haue, or from what plague, trouble, or necessity soeuer bee deliuered, we may procure from God, by faithfull prayer.

By prayer we doe as by the hand of Faith, violently seize and take possession of Heauen, for our inheritance: & make our selues free Citizens of the heauenly Ierusalem, where all the elect shall enioy, these excellent prerogatives.

1. They shall bee all Kings, and Priests: Spirituall Kings to raigne with Christ, and to triumph ouer Sathan, the world, and Reprobates: and spiritu-

Three Super  
excellent pre  
rogatiues the  
Elect enioy in  
heauen.

all

1 Pet. 2. 5.

Heb. 13. 15.

Mat. 13. 43.

Phil. 3. 21.

Luke 9. 31.

Mar. 9. 3.

1 Cor. 15. 43.  
vers. 44.

1 Thess. 4. 1.

all Priests, to offer vnto God the spirituall Sacrifice, of Prayse and Thanksgiuings for euermore. And therefore they are said to weare both Crownes, and Roabes. Oh what a comfort is this to poore Parents, that haue many Children, if they breed them vp in the feare of God, to be true Christians: then are they parents to so many kings & Priests.

2. Their bodies shall shine as the brightnesse of the Sunne in the firmament: like the glorious body of Christ, which shined brighter then the Sunne at Noone, when it appeared to *Paul*: *Act. 12. 6.*

A glimpse of which glorious brightnesse, appeared in the bodyes of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a Glorious Body: yea, a Spirituall Body, not in Substance, but in quality preserued by spirituall meanes, and hauing as (an Angell) agility to descend and ascend. What a honour is this? That our bodyes (falling more vile then a carrion,) should thus arise in glory, like vnto the  
Body



Body of the Son of God.

4. Lastly, they (together with all the holy Angels) there, keepe (without any labour to distract them) a perpetuall Sabbath, to the glory, honour, and praise of the all Blessed Trinity, for the Creating, Redeeming, and Sanctifying, of the Church: and for his Power, Wisdome, Iustice, Mercy, and goodnesse, in the gouernment of Heauen and Earth.

They shall know God with a perfect knowledge so farre as creatures can possibly comprehend the Creator. For there we shall see the Word, the Creator; and in the Word, all Creatures that by the Word were created, that we shall not neede to learne (of the thing which wee made) the knowledge of him by whom all things were made. The excellentest creatures of this life, are but a darke vaile, drawne betwixt God and vs: but when this vaile shall bee drawen aside, then shall wee see God face to face, and know him as wee are knowne. Wee shall know the power of the Father, the Wisdome of  
the

The effect of those prerogatives.

1 Cor. 1. 16.

Aug. soliloq.

cap. 36. Nihil

notum in ter-

ra, nihil igno-

tum in celo.

1 Cor. 13. 11.

Lumen est  
ymbra Dei, &  
Deus est;  
Eumen lumi-  
nis. Plato Po-  
lib.

Iob. 26. 14.

the Son, the grace of the Holy Ghost; & the indivisible nature of the blessed Trinity. The greatest knowledge that men can attaine vnto in this life, comes as farre short of the knowledge which wee shall haue in Heauen, as the knowledge of a child that cannot yet speake plaine is to the knowledge of the greatest Philosopher in the world. They who thirst for knowledge, let them long bee Students in this Vniuersity. For all the light by which we know any thing in this world, is nothing but the shadow of God. But when wee shall know God in heauen, wee shall in him, know the manner of the worke of the Creation, the mysteries of the worke of our Redemption. Yea so much knowledge as a Creature can possibly conceiue of the Creator and his works. But whilst wee are in this life, wee may say with *Iob*, *how little a portion beare we of him?* and assure our selues with *Siracides*, that there are high yea greater things then these bee, and that wee haue seene but a few of Gods works.

For so soone as she is admitted into  
actuell

actuell fruition of the beatificall essence of God : shee hath all the goodnes, beauty, glory, and perfection, of all creatures (in all the world) *united together*; and at once presented to her, in the sight of God.

If any be in Loue, there they shall enioy that which is more amiable : If any delight in fairenesse; the *fairest beauty* is but a *dusty shadow* to that : hee that delights in pleasures, shall there find varieties, without either interruption of griefe, or distraction of paine. Hee that loueth Honor, shall there enioy it; without the *disgrace* of cankered enuy : hee that loueth treasure, shall there possesse it and neuer bee beguiled of it. There they shall haue knowledge, void of all ignorance; health, that no sicknesse shall impaire; and life, that no death can determine.

By vertue of this; the penitent soule, may bouldly goe and say vnto Christ (as Ruth vnto Boaz *Spread o Christ the Ruth. 3.9.* wing of thy garment of thy mercy, ouer thine handmaid: for thou art my kinsma. Indeed, God is all in all to vs, in Barth: 1 Cor. 15.28.

d d

but

but by means and in a small measure. But in heauen, God himfelfe immediately ( in fulneffe of measure, without all meanes ) will bee vnto vs, *all the good things* that our foules and bodyes can wifh and defire. Hee himfelfe will bee faluation, and ioy, to our foules: life, and health to our bodyes: beauty to our Eyes: mufick to our Eares: honey to our mouthes: perfume to our noftrils: meat to our bellyes: light to our vnderstandings: contentment ~~to~~ our wils; delight to our hearts: and what can bee lacking, where God himfelfe will bee the Soule of our foules? When therefore wee behold any thing that is excellent in any creatures, let vs fay to our felues; how much more excellent is hee; who gaue them this excellency? When wee behold the wifdome of men, who ouerrule creatures ftronger then themfelues; outrunne the Sunne, and Moone in difcourfe, prefcribing many yeeres before, in what courfes they fhall be eclypfed: let vs fay to our felues how admirable is the wifdome of God, who made men fo wife? when  
wee

geneca de be-  
neficijs. lib. 2.  
cap. 19.


we consider the strength of Whales, and Elephants, the tépests of winds, and terror of Thunder; let vs say to our selues, how strong, how mighty, how terrible, is that God, that makes these mighty and fearfull creatures. When wee taste things that are delicately sweete let vs say to our selues, O how sweete is that God from whom all these creatures haue receiued this sweetnesse. And if our louing God, hath thus provided vs so many excellent delights, for our passage through this *Bachin*, or valley of teares; what are those pleasures which *Iudg. 2. 5.* hee hath prepared for vs, when we shall enter into the pallace of our Masters ioy? How shall our soules, bee there rauished with the loue of so louely a God? In a word looke how farre this wide world, surpasseth for light, pleasures and comfort, the darke and narrow wombe, where in thou wast conceiued a child: so much doth the world to come, excede in ioyes, solace, and consolation, this present world. How happy then shall wee bee, when this life is changed, and wee thither translated?

This shall bee thyne eternall happi-  
 nesse, in the Kingdome of Heauen;  
 where thy life shalbe a communion  
 with the blessed Trinity, thy ioy, the  
 presence of the Lambe: thy exercise  
 singing, thy ditty, *Alleluiah*; thy con-  
 sorts, Saints and Angels; where youth  
 flourisheth, that neuer shall waxe old;  
 Beauty lasteth, that neuer fadeth; loue  
 aboundeth, that neuer cooleth; health  
 continueth, that neuer slaketh: and life  
 remayneth, that neuer endeth.



*A Prayer.*

**O** Lord God, heauenly Father;  
 when I doe consider how many  
 wayes, and by how many sorts  
 of sinnes I haue offended thee night and  
 day; and doe duely call to minde how  
 graciously

graciously thou hast kept me this night,  
and how many blessings and fauours I  
haue receiued of thee without num-  
ber: I am euen astonished at my great  
ingratitude, and doe vtterly condemne  
my selte of highest rebellion against  
thee. Many haue been the dayes, weeks,  
moneths and yeeres, that thou hast here  
afforded mee to liue; and in all the time  
of my life hitherunto, thou hast graci-  
ously preserued mee, plentifully relie-  
ued mee, and continually kept me vnder  
thy Fatherly protection, in all my  
nights and dayes; and hast beene euer-  
more watchfull ouer mee; that I haue  
from time to time, from night to day,  
and from day to night, beene euer su-  
stained through thy grace, though I  
haue sometimes felt thy correcting rod  
by some crosses for my sinnes, yet haue  
they beene euer easy, in comparison of  
my deseruings, and profitable vnto me.   
Lord pardon and forgiue mee my sins,  
forgiue my manifold offences, wash me  
thoroughly by the blood of Iesus Christ  
my Redeemer, and cleanse mee from  
all my pollutions, for they are many,

and I am ashamed that euer I gaue way vnto them. But now Lord, now, though late, I pray thee to leade mee by thy Spirit in more obedience; stay me, that I runne not this day into any vnseemely or vngodly actions; withhold mine eyes from vanities. Keep vnder the vngodly affections of my corrupt heart, that though they may begin to worke sinne in me, Lord suppress them before they come to execution. Disperse Lord, and dispell all the clouds of ignorance and errors, that darken mine vnderstanding, and giue me wisdome rightly to know thee, and thy Son Christ, and what hee hath done for my soule; and through thy grace restraine mee this day from that thou hast commanded me to shun: and let mee doe nothing but what may please thee, then whatsoeuer I shall thinke, speake or determine, shall bee to thine owne glory, profitable to my selfe and others. Preserue mee from the secret and hidden snares of Satan, who is restlesse to allure me to sinne, enticing me to imbrace the vanities of the world, and to yeeld to the lusts of mine owne corrupt



corrupt nature. But Lord, as I haue by thy prouidence, past the darkenesse of this night, and doe now enioy the ioyfull benefit of the light of this day: so let mee this day auoid all the workes of darkenesse; and as the day doth administer light vnto my corporall eyes, the better to doe the works and offices of my calling; let the light of thy Spirit, O Lord, shine in my soule, that I may walke in the light of thy truth in true obedience, to the good example of others. Thou hast allotted mee a calling in this life; giue me power and wisdom rightly to performe it: my best endeauours can little preuaile without thy blessing & direction; and therefore I humbly pray thee to prosper whatsoeuer I take in hand this day. Blessè mine vnderstanding O Lord, that I may rightly know and be able truely and faithfully to performe what belongeth vnto my place and calling. Blessè the health of my body, the strength & continuall vse of my limbes and senses, which of themselues are weake, and may soone decay without thy blessing. Increase O Lord, and confirme

firme my faith, grace, wisdom, and obedience every day more and more, that I may every day more and more dye vnto sinne, and bee made stronger & more perfect in righteounesse. Heale O Lord, all my corporall and spirituall infirmities, and dispose my heart, that I may bee every day more and more mindfull, that this my life is short, and that this day may bee my last day: and let mee so walke this day, as if it should bee the last day of this my mortall life; that I may be assured of the immediate entrance into that life which is eternall with Christ my Redeemer. And vntill that last day shall come, O Lord, I intreate thee in the name of Iesus Christ, that this day and all the rest of my dayes and nights, may bee prosperous and blessed vnto mee; the day for the performance of my calling, the night for my rest, vntill I come to my finall and perpetuall rest with thee and thy Sonne, to whom with thy blessed Spirit, I ascribe all honour, praise and glory. Amen.

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